"Indian Classics" Series No. 2

ATMA BODHA

OF

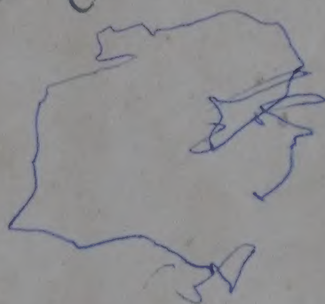
SRI SANKARACHARYA



Editor :—

P. N. Menon, B. A., B. L.

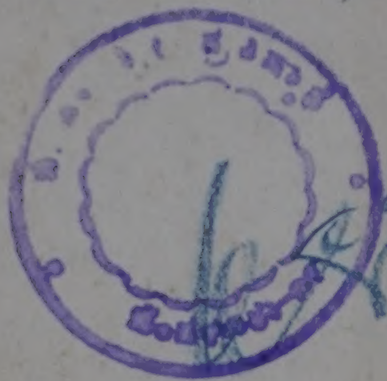
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[P. 122.]



Calcutta 13636

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"Indian Classics" Series No. 2

ATMA BODHA

OF

SRI SANKARACHARYA

with a Rare Sanskrit Commentary, English words-meaning, Translation and Explanation and a critical Exhaustive Sketch of Sankara's Life, Works and Philosophy.



1942

Editor :—

P. N. Menon, B. A., B. L.,

Editor-in-Chief,

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PREFACE

Sri Sankaracharya is a pre-eminently outstanding figure in the realm of Hindu philosophy, whose teachings have exercised a potential influence over the majority of the Hindu population, and have, of late, begun to win increasing appreciation and admiration of the deep thinkers among the oriental savants of the west. A merciless critic of the defects of the prevailing schools of thought of his day, yet neither a bigot nor a fanatic, the system of Vedanta expounded by him is highly ennobling, all comprehensive and reconciliatory. His pure monotheism is all too absorbing and embraces within its fold all pantheism, even the religious worship of the savage. His mission was not to destroy but to fulfil. Tested in the crucible of critical comparative study, bereft of the political and the financial advantages of other institutions, his system has, in the hands of his late exponent, Sri Swami Vivekananda, electrified the thinking population of both East and West, when interpreted in consonance with the spirit of the time.

Though Sankara's fame rests more on his masterly commentaries of the great scriptural works, he has many original compositions to his credit too. The present treatise 'Atma-Bodha' is one of those original compositions and an important one among his *prakaranas* (dialectical works). In his lucid inimitable style, he has, herein in a short compass, condensed the gist of Vedanta philosophy, bereft of all its abstruse technicalities for the benefit of the lay reader.

Some years back, a copy of this work with a Sanskrit commentary on the same in Malayalam vernacular

script was put into our hands by Pandit Vishnu Sastry of Gokarn, sometime Sanskrit Pandit of the Mission High School at Honavar, N. Canara, who was presented with the same by the *ejaman* of Echikanam family, an aristocratic Nair Tarwad in S. Canara, with a request that the work might be made use of for the benefit of a wider circle. A publication of the text and commentary in Nagari script would, we thought, meet the request and appeal more to Sanskrit scholars throughout India. But as the generality of our brethren have their Sanskrit education in English institutions, where Sanskrit is but one of the several subjects taught and occupies a subsidiary place, their study of Sanskrit cannot be intense, if not superficial, and to them a bare Sanskrit commentary on a philosophical subject without an English explanation may not be highly useful. Thus for the convenience of both classes of the Sanskrit-knowing public, we are bringing out this publication with the text and commentary in Devanagari script and an English translation, and explanation based on the commentary.

Elsewhere we have given a biographical sketch of Sri Sankara based on the available materials for the same. Now a few words about the commentator. From the introduction to the above vernacular copy, we get a meagre glimpse of the life of the commentator. His name appears to be Srimat Krishnanandasrami Swami. He was born at Vishnumangalam, a village, a few miles to the south of Mangalore. He was a disciple of Srimat Dakshinamoorthy Swami and was himself a religious head with some following. Besides this commentary on *Atma Bodha*, it appears he has written a commentary on *Vedanta Sara Samgraha*, a work of Sri Sada-

sivabrahma Yateeswara, and himself composed a work called *Atma Tattwa Subodhaka.* Beyond these, we have not been able to gather any more details about his life and contributions to Sanskrit Religious literature. We shall be highly thankful to any of the readers who may furnish us with more light on the subject, which we shall make use of in our reprint of this publication.

In these days of rank materialism when religion, being relegated to the background, has ceased to exercise its benign influence over mankind, and the self in man has begun to assert itself in all its hideousness of arrant selfishness, rapacious self-aggrandisement, merciless expolitation, arrogant race prejudice, purity of race and other forms of superiority-complex, the dissemination of the Vedanta system, expounded by Sri Sankara, will save mankind from its headlong rush to eternal damnation, and steer clear of all eddies to the safe haven of Universal love, liberty, equality and fraternity among the various races of humanity.

Before concluding, we wish to record herein our most grateful thanks to the several Heads of Mutts, especially to His Holiness the Swamiji of Kanchi Kama Koti Peedham, and to the several Royal Personages who have been graciously pleased to extend to us their encouragement, to Dr. K. Sankara Menon, M. A., B. L., L. T., Ph. D., M. L. C. (Travancore) of Trippunithura, (Cochin State) who was kind enough to go through the manuscript and help us with his valuable suggestions, and lastly to the local Scholar Press for their prompt and neat execution of the work.

Palghat,
Malabar,
1st July 1942

P. N Menon, B. A., B. L.,
Editor-in-chief,
" Indian Classics ".

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INTRODUCTION

CHAPTER I.

1. Hinduism before Sankara.

"When virtue subsides and vice prevails, I come to save mankind", so says the Lord in Bhågavat Gita. It is worth while to examine whether there was such a crisis for the advent of Sankara, who is hailed by his votaries as a divine Incarnation. A great religious teacher and reformer undoubtedly he is, who has exercised a powerful influence on the minds and lives of millions of his countrymen for centuries, and whose teachings, when tested in the light of comparative critical study, continue to enlist the appreciation and admiration of thousands of thinking people throughout the world, with the divinity that hedges everything surpassingly excellent. As such, a brief historical survey of the various phases in the growth of Hinduism, down to the epoch of Sankara, will not be out of place.

The entire Vedic literature can be classified under two main sections, viz., Karmakanda (section of work or rituals) and Jnanakanda (section of knowledge), though they cannot be precisely demarcated by chapter and verse of the Vedas. Karmakanda, the former (*Purva*), consists of the Mantras and sacrifical portions of the Brahmanas

attached to the Vedas, while Jnanakanda, the latter (*Uttara or Anta*), refers to the Upanishads. In the initial stages it is naturally the Karmakanda that will appeal to the untutored mass, with its simplicity of rituals, of prayers and alluring promises of happiness here and hereafter, while the latter is, of necessity, confined to the smaller circle of thinking minds. Thus the early Vedic worship, starting with simple prayers and rituals, gradually developed into the form of complicated rituals, with the stress on extraordinary results in return, and became monstrous on the sacrifical side, until it reached its climax in the promise of the overlordship of heaven for the person who performed a hundred horse sacrifices. When the fountain source of prayer, the heart, becomes thus corrupted, the prayers lose their significance and get petrified into formulae, and all rituals become meaningless and, with the prominence given to animal sacrifices, Karmakanda soon began to dig its own grave.

Evidence is not wanting even in the Scriptural writings to show the coming revolt against rank ritualism and a change in the ideal of worship. The *Satapatha Brahmana* says that one who sacrifices to the Atman, or the Self, is superior, and that one who offers oblations to the gods is like an inferior who pays tribute to a superior.

The *Mundakopanishad* condemns all ritualism as conducive but to ignorance and advocates a life of poverty, faith and peacefulness. The *Taittiriyopanishad* extols a life of austerity, truthfulness, temperance, duty and so forth as superior to ritual practices, and more efficacious for the realisation of God. Yet there are other Upanishads too that advocate charity, mercy and the like as better materials of worship. In short, all these scriptures strongly condemn ritualism and advocate a religion of self-culture, self discipline and righteousness, though it might appeal at first only to a thinking few.

The meaningless atrocities of animal sacrifices, committed in the name of ritualistic worship, soon brought about a crisis for the advent of the great figure, in the form of Buddha, about 544 B.C. His grand teachings of love towards fellow-beings and kindness to animals, rejection of the caste system and the authority of the Vedas, and the advocacy of a strict moral life held sway over the people for some centuries and, during the time of the Emperor Asoka in the third century before Christ, it spread far and wide, even to distant lands both East and West. Subsequently it had its own ups and downs, enlisting royal support at intervals, like that during the reign of king Kanishka in the 2nd century A. D., and of

Samudragupta in the 4th century A. D. It is said that the latter, though tolerant towards Buddhism, is said to have performed a horse sacrifice. Likewise it won later to its side the Emperor Harsha Vardhana (606—647 A. D.), who, though a Buddhist, is said to have treated with tolerance all other religions of the day, such as Jainism and Brahminism.

With the march of centuries, under the waning influence of the strong personality of its founder, Buddha, and owing to the lack of strong supporters like Asoka, many corruptions had set in, till at last, by the time of the visit of the great Chinese traveller, Hiouen Tsang, at the beginning of the seventh century A. D., the religion degenerated into one of atheism in doctrine and gross idolatry in practice. The unbridled luxurious life of a large army of monks and nuns, with all the attendant evils of a decayed monasticism, coupled with the assimilative nature of Neo-Hinduism, finally set the seal for its decline in the land of its birth. Hinduism assimilated within itself many of the benign influences of Buddishm, such as, simple rituals devoid of all pomp and glory and the taint of cruel animal sacrifices, and finally included Buddha himself into its fold, recognising him as one of the ten *Avatars* or incarnations of the Lord.

In the Neo-Hinduism that took the place of that earlier Buddhism, it was the Karmakanda that naturally appealed to the mass, on account of its newly reduced simplicity, as advocated by its great exponent of the time, Kumarila Bhatta. But it was not to last long. Many new sects of ritualistic worshippers, such as the *Kapalikas, Bhairavas, Saktas, Ganapatiyas*, soon arose in the land, all basing their authority on some text or other of the Scriptures, and some of their rites were most atrocious and abominable to the extreme. Thus by the beginning of the eighth century, real virtue had receded from society, and various practices in the name of religion and virtue had gained mastery over the people, and it was in this chaotic state that Sankara saw the light of day, to whom belongs the credit of expounding a new system, purged of all the vices of the time, to exercise its influence on and to enlist the admiration of many throughout the world down to the present times.

2. The Sources of information for the biography.

The deplorable lack of authentic historical records, giving genuine information about the lives of great men of the past that flourished in our country, is a serious disability in which any one, attempting at their biographical sketch, has to

labour, and a biographer of Sankara is in no better position. The materials available for a life sketch of Sankara have to be sifted carefully from out of a mass of writings, more or less prejudiced at the source, and from traditional accounts, intermixed with supernatural accretions that generally grow round any personality, investing it with a halo of divinity. These sources of information can be classified under two heads, internal and external, the former resting on Sankara's own compositions, and the latter on the writings of others throwing light on the subject, on inscriptions and on traditional accounts.

From Sankara's own works we see him subscribing always as a disciple of Govindapada. His *paramaguru* or preceptor's preceptor is mentioned as one Gaudapada. In his commentary on *Sutra Bhashya*, he mentions a king of the name of Purnavarma, a name mentioned in the Chinese traveller Hiouen Tsang's travels, who is said to have flourished at about 590 A. D. He is admitted to be an ardent critic of both Kumarila Bhatta and Prabhakara. In one of his devotional compositions, he mentions also one of the Tamil saints.

As to the external source of information, we first come across original works on the subject, such as the *Sankaravijaya* or the triumphal

tours of Sankara, ascribed to Madhavacharya, Anandagiri, Chidvilasa and Swami Sadananda, more or less carrying the impress of prejudice or bias of the composers. Madhavacharya, referred to above, is better known as Vidyaranya, who was at first the minister at the court of Vijayanagar, and subsequently became the pontiff of the Sringeri Mutt. We find something about Sankara in another work, in a chapter in the ninth amsa of *Skanda Purana*, which is considered to be a later interpolation, and of less historical value. A third writer who comes to our help is Pandit Narayanacharya, a disciple of Madhwa. His two works, *Madhwavijaya* and *Manimanjari*, throw some light on the life of Sankara. But these works are more partisan and sectarian in outlook, written, as it appears to be, with a set purpose of extolling his own school and deriding Sankara, in vengeance for the prosecution that his school had to suffer at the hands of the pontiffs of the Sringeri Mutt. In addition to these original works, may be mentioned the writings of a few modern scholars who have, in a critical spirit, ransacked the materials available, and as prominent among them, we may mention the names of Wilson, Max Muller and Telang.

Though there are but few prominent temples in South India which are not in some way or

other influenced by Sankara's teachings, we do not get any reliable light on Sankara's life from any of the inscriptions there. But we find an inscription in Cambodia, far away from the scene of his life's labours, which refers to one Sivasoma as the disciple of Bhagawan Sankara and the preceptor of an Indra Varma who lived in the ninth century A. D.

Another factor in this group is the inferential conclusions based on the writings of close contemporaries of Sankara, among whom we may mention the names of Vachaspati, Vidyananda and others.

Finally we cannot entirely ignore traditional accounts, however much they be an admixture of natural and supernatural, probable and improbable elements. In a society like that of the Hindus, where little regard is shown to the preservation of chronological evidence, where names and places cannot be relied upon with any chronological importance, we have, to a certain extent, to depend on traditional accounts, which should have a substratum of truth, though highly coloured and often mixed with improbabilities or impossibilities.

3. The Time and Place of his birth.

With the exception of Anandagiri who points out Chidambaram as the birth place of Sri

Sankara, it is now accepted on all hands that he was born at Kaladi, a village six miles to the east of Alwaye on the present Shoranur-Cochin Railway line, in an orthodox *Nambudiri Illom* (a Malabar Brahmin's family) called *Kaipilli*. His mother is said to have hailed from a Nambudiri family, known as *Pazurpanai Illom*, close by Trichur, in Cochin State. Further, that the officiating priest at the temple of Narayana, built by Sankara at Badrikesh, has been from time immemorial one from the Nambudiri sect of brahmins, points out to the kinship of Sankara to the Nambudiris.

To a Nambudiri brahmin in *Kaipilli Illom* at Kaladi was born a son of the name of Sivaguru. After a due course of Brahmacharya and scriptural studies, Sivaguru settled down as a house-holder, marrying a Nambudiri girl of the name of Arya Amba. As they had no issue for a long time, they prayed the local Deity Siva, and the Lord, in his grace, is said to have appeared before Arya Amba in a dream, and asked her to choose one of the two boons, either a hundred dullards long-lived, or a short-lived genius, and she is said to have wisely chosen the latter, the result of which was the birth to her ere long of a son who was no other than the famous Sankara, the subject of our sketch. Yet there is a version that he was the son of a widow gone astray—a

version, we should suppose, more in calumny than in consistency with his filial love towards his mother even to her last days. Sankara of all, learned as he was in all the Hindu Sastras, would have been the last to cherish such a strong affection towards his mother, even at the risk of ostracism at the hands of his community in the performance of her funeral rites, if he were a widow's son, for, to a Hindu, according to the Sastras, there is no greater enemy than an unchaste mother. There are others who point out that he was a posthumous son, with the halo of the Supernatural attached to his birth. Whatever it may be, he must have lost his father at a very early age, for we see him brought up by his mother from his very childhood.

As to the date of his birth, the theories advanced are still more conflicting. They point out to a period ranging between 400 to 800 A. D. Telang would have him at the seventh century, if not earlier, basing his theory on a reference to Pataliputra in Sankara's commentary of *Sutra Bhashya*, which city was destroyed by river erosion by 750 A. D. Further, an allusion to one Purna Varma in the same treatise is taken to refer to one of that very name who, according to the Chinese traveller Hiouen Tsang, is said to have ruled over Maghada at about 590 A. D.

But names and places are not to be looked upon as conclusive evidence in Hindu chronology.

A second theory is one based on an inscription found in Cambodia, wherein one Sivasoma is referred to as a pupil of Bhagawan Sankara and a preceptor of Indra Varma, who lived in the ninth century A. D. As such, Sankara would have flourished at the end of the eighth or the beginning of the ninth century A. D. But this inscription also may not be conclusive, for we find the same name Sankara assumed by the successive Heads of the various Mutts established by Sankara in the country, and the appellation *Bhagawan* to one's preceptor may not be unbecoming in an over-reverent disciple, without any reference to its significance as attached to the name of the original founder.

A third theory is that which points out to a period ranging between 600—850 A. D. as the epoch of Sankara. Sankara is supposed to have come after Bhartrihari and before Vachaspati Misra who has written a commentary called *Bhamati* on Sankara's *Sutra Bhashya*. According to Hiouen Tsang, Bhartrihari is said to have flourished between 600 and 650 A. D., while Vachaspati Misra is said to be a nearer contemporary of Sankara, having lived at about 840 A. D.

Yet another theory is that Kumarila Bhatta, Mandana Misra and Sankara were contemporaries, and lived in the latter half of the seventh century A. D. This is based on the assumption that Mandana was a pupil of Kumarila Bhatta; and yet he was, like Sankara, a critic of the schools of Bhatta and Prabhakara. Further in his Adwaita work *Brahmasiddhi*, he seems to have criticised some of Sankara's views. As being a disciple of Bhatta, he must have been a contemporary of Bhatta, and as having criticised Sankara who could not have been before the time of Bhatta, the theory concludes that Bhatta, Mandana and Sankara should have been contemporaries. But we cannot consider this conclusion, though apparently sound, to be quite correct. There is no historical evidence beyond mere tradition to show that Mandana, the author of *Brahmasiddhi*, was a disciple of Kumarila. Further, on going through his work *Brahmasiddhi*, it will be seen that he cannot be the Mandana who goes later by the name of Sureswara; and further, Sankara was not the first exponent of Adwaita, and the doctrines that go with his name might have been imbibed by him from previous Adwaitins.

A Jain author of the name of Vidyananda is seen quoting the *Brihadaranyaka-upanishad-bhashyavartika* of Sureswaracharya, and the same

Vidyananda is quoted by one Jinasena who is supposed to have lived about 783 A.D. Jinasena's literary career, not to speak of his life, having said to have extended for a period of fifty years, it is not unlikely that he might have survived to the ninth century, and could have quoted Vidyananda who might have been a contemporary of both Sankara and Sureswara.

Another version is based on the date of Sarvajnatma the author of *Samkshepa Sareeraka*. It is believed by Adwaitins, including Madhusudana Saraswati, that Sarvajnatma, who pays his obeisance in the above work to his Guru, Deveswara; and wherein a king of the ninth century is mentioned, was a pupil of Sureswara. But in another work of his, namely, *Pramanalakshana*, he refers to one Devananda as his paramaguru (preceptors' preceptor), and not Sankara. In this confusion, that theory is not conclusive.

We now come to the mention of a Tamil Saint by Sankara in his devotional song *Soundaryalahari*. If the words *Dravida sisu* therein were not to refer to himself but to somebody else, they might refer to the Tamil saint, Tirujnana Sambandha, and the date assigned to Sambandha by the late professor Sundaram Pillai coincides with the accepted date of Sankara (788—820 A. D.).

From Madhava's works, we find that in Sankara's days Buddhists are mainly located in Kashmir and the Himalayan regions. But when Hiouen Tsang visited India (650 A. D.), Maghada was a stronghold of Buddhists. It is not improbable that Buddhism might have had a decline in Maghada by the time of Sankara in the ninth century.

Another version is based on the current Malabar Era which is, by some, said to begin from the date of Sankara's *samadhi*. The current year of the Era is 1117, corresponding to 1942 A. D., which shows that Sankara expired at about 825 A. D. If Sankara's life extended only to thirty-two years—some say he lived up to thirty eight years, yet others say he lived up to fifty three – he must have been born in 793 A. D.

In the face of all these confusing data, no date fixing the time of Sankara is conclusive, and the date generally assigned to him viz. 788 to 820 A. D., has to be accepted for the present, until fresh light is coming to the contrary.

4. Early Life and Education.

We know very little in detail of Sankara's early life and education beyond the facts that he lost his father at a very tender age, and that the sole burden of bringing him up fell on his poor

mother. He was put to school at a very early age and soon mastered the alphabet and some primary works in Sanskrit Literature. At the age of seven, he was invested with the sacred thread, and was sent to a teacher to study the Vedas and Vedangas. With the precocious intellect of a genius, he soon mastered the scriptures and sciences, and gained an unparallelled proficiency in Sanskrit in a very short time.

After the completion of his studies, he lived with his mother at Kaladi and, as natural, many an aspiring parent approached her with proposals of marriage for her erudite and budding son. But from the very beginning of his life, Sankara was averse to the life of a house-holder, and was impelled by an urge of renunciation within him. But his mother, like every other orthodox lady in her position, was most anxious to see him settle down to family life to perpetuate the lineage, which was incumbent on every Hindu, as enjoined by the Scriptures, the more so, he being the only son and herself a widow, and as such, can be ill spared at any cost to take up the life of a Sanyasin, with none to perform her funeral obsequies when she shakes off her mortal coil—the one thing, which every orthodox Hindu lady looks up to, as conducive to the merit of her soul after death. Keen and anxious must have been the days

that the mother and the son passed over on the topic, for Sankara was abnormally loving and grateful to his mother for all that she had suffered and done to him in bringing him up. Sankara felt within himself that he could not take up to sanyasihood without pacifying his mother and getting her full consent.

While in this dilemma, once the mother and the son, it is said, went to take their bath in the local river when, on getting into the water, a crocodile caught him by the foot and dragged him into the deep. The boy called out to his mother for help, to give him her consent at least in that dire distress to die as a Sanyasin, that he might die in peace. The mother in great perplexity gave her consent, and lo! the boy struggled to the bank from out of the clutches of the crocodile, to the great joy of his anxious mother. With the consent thus at last obtained, and consoling his mother that he would be at her side on her death bed and perform her funeral rites, he set out in search of a Guru who would initiate him into the order of the Sanyasis. The incident of the crocodile is perhaps an allegory based on the miseries of Samsara which is often compared to an ocean full of ferocious aquatic animals, from which he was at last saved by his constant and earnest entreaties to his mother for her permission, which

he obtained at last, on explaining to her, to her satisfaction, the awful implications of a worldly life, especially to one of his nature and temperament, inclined towards renunciation.

5. Renunciation.

Thus in search of a guru, he left his dear mother and home and set out to the North. It was not uncommon in India in those days, as at present, to find highly evolved sanyasins settled down in solitude in the caves at high altitudes of mountains, or in thick forests, or on the banks of rivers, to pass their days in deep study and meditation, far from the madding crowd's ignoble strife after the pleasures of the world. In the course of his long wanderings in search of a guru, he came at last on one Govinda Bhagawatpada, a sanyasin, of whom we know very little, except that he was the disciple of one Gaudapada.

The meeting between Sankara and Govinda has been described in two versions. Madhava locates it on the banks of the Narmada and, on Govinda's asking, when he first appeared before him, as to who he was, gets Sankara to introduce himself as a highly realised philosopher with the words, "I am neither fire, air, earth nor water, but the Supreme one that pervades all,"— not a highly fitting compliment for a meek aspirant

after Adwaita, casting himself reverentially at a teacher's feet. Another version is of Chidvilasa who locates their meeting in the Himalayas, and gets him introduced to his teacher in the modest way of being the son of Sivaguru, a brahmin of Kerala, with other details about his early life and education, not omitting the crocodile episode.

Whichever version might be correct, it is undisputed that Govinda welcomed him as his disciple and initiated him into the deep tenets of Adwaita and finally into the order, investing him with the robe of a sanyasin, and directed him first to proceed to Benares, the seat of learning, and then to pass his days as a peripatetic teacher of Adwaita philosophy. In deep gratitude and reverence to his preceptor, we see Sankara subscribing himself to his prominent works as the disciple of Sri Govinda Bhagavatpada and himself is described by his disciples as the best of peripatetic teachers, *Paramahamsa Parivrajakacharya*.

6 At Benares.

Taking leave of his guru, Sankara set out as directed by him to Benares. Here the young sanyasin, in his robe of ochre colour, with his mastery of the scriptures, deep scholarship and, more than all, with the imprint of sincerity that became his teachings, soon won the respect and

esteem of the learned of the place. Young men, from far and near, soon began to gather round him, eager to sit at his feet and imbibe his teachings, of whom was one Padmapada, a native of South India, who became a favourite of the master. Here he lived some years, preparing himself for the great mission of his life. It was during his stay here that he wrote his famous commentaries, and here, it is said, he had his famous encounters.

Once on his way to the holy temple, he is said to have come across a Chandala with his dogs, supposed to be none else than the Lord Siva Himself in that guise, and, when directed by his disciples to ward off from the path, was greeted with the sarcastic reply, 'Whence this difference between a Chandala and a Brahmana, all being of the same Supreme', as a result of which, he is said to have composed his famous *Maneeshapanchakam*, advocating therein the Self-realised, whether he be a Chandala or a Brahmana, as his guru. This incident, like many others, might be but an illustration to show that he was beyond all castes, and to him there was no distinction of caste.

The next encounter that he had here is said to be with Vyasa, the author of the *Vedanta Sutras*, who approached Sankara, the commentator of his Sutras, in the guise of an old man seeking a

controversy, and in which, neither of them being defeated, Padmapada prayed that the *Avatars* of Siva and Vishnu might desist from the disputation for the sake of the peace of the world. At this, it is said, Vyasa accepted the authoritativeness of Sankara as a commentator. This might show to illustrate that there were differences between the old and the new schools of Vedanta philosophy, which were finally settled by each meeting the other half way.

7. His Triumphal Tour.

Leaving Benares, highly honoured by the learned and the royal dignitaries of the place, he set out on his triumphal tour and reached Prayag. While at Prayag according to Madhava (or at Rudrapur according to Chidvilasa), news was brought to him of the impending self-immolation of Kumarila Bhatta, the strong advocate of the Mimamsa school of ritualism, in expiation of his sins for doubting the authority of the Vedas and for having stealthily got into the esoteric secrets of Buddhism. Sankara, the arch opponent of ritualism, hastened to the spot to meet him in a disputation, but was too late, and was directed by the half-burnt corpse to his follower, Mandana Misra, who would meet him in disputation. This incident does not stand the test of chronological

accuracy, nor has it any significance beyond pointing out the courage of conviction on the part of Kumarila.

Sankara then proceeded to meet Mandana who was living a luxurious life at Mahishmati under the patronage of the Ruler according to the version given by Madhava, or at Vidyalaya to the south-east of Hastinapura according to Anandagiri. Strange, as it might appear, was their first meeting, opening with sarcastic vituperative remarks; stranger still was their disputation with Mandana's wife, Bharati, as an umpire. This learned lady, supposed to be an *avatar* of Saraswati, put a garland on the neck of each of the disputants, saying that the one whose garland first faded should own defeat, and went on to look after her usual routine of household duties. The disputation continued for some days, when the garland on Mandana's neck began slowly to fade, and he had to own defeat. According to the original terms of the disputation, that the defeated should accept the order of life of the other, Mandana took the robe of Sanyasin from his opponent and became a faithful disciple of Sankara. Subsequently he wrote *Brihadaranyaka upanishad Bhashyavartika*, a commentary on Sankara's work, and *Naishkarmyasiddhi*, and was finally installed as the successor of Sankara at the Sringeri

Mutt, with the new name of Sureswaracharya. Whether this Mandana, who had another name as Viswarupa, could have really been a pupil of Kumarila, is a point not free from doubt.

After Mandana's defeat, it is said, that his wife, Bharati, challenged Sankara into a disputation with her, perhaps she was still clinging to the ritualistic school of her husband. In the disputation that then ensued between herself and Sankara, foiled as she was in all her attempts on Sastric themes, she finally resorted to the one unknown to Sankara, the art of love, when Sankara, unwilling to own defeat, took time and withdrew with his disciples. Then, it is said, that, leaving his mortal frame to the care of his disciples till he returned, his soul entered the body of the dead king of the place, Amaru by name, who suddenly woke up to the great joy of all, and Sankara, in that body, had a full course of practical experience on the art of love among the queens of the royal harem. Before long, the royal household came to suspect that some Mahatmic soul might have entered the newly risen body of Amaru, and was straining every nerve to keep it there, when Sankara remembered his promise to his disciples, and leaving the body of Amaru, entered his own former frame. Then in the disputation that later followed with Bharati, he

defeated her in all the Sciences. She reconciled herself to her new lot, now that her husband had taken to sanyasihood, and, like her husband, followed Sankara as his disciple. At last settling down at Sringeri, she passed her days in her humble, yet reverential, service to her master, and to her lasting memory there stands today the temple at Sringeri, dedicated to her.

We have now to explain this episode, leaving off the miraculous. It must not have been strange in those days as at earlier periods, especially coming in the wake of Buddhism and its legions of nuns, to find Hindu ladies to take up to the study of the Sciences, and, as a cultured lady, Bharati might have tried to save her husband by her success over Sankara. But what passes beyond one's understanding is the fact of Sankara's soul entering the body of Amaru. Even if Sankara was a stranger to the art of love, and Bharati could beat him in that branch of Science, that by itself could not give any consolation to a cultured lady like Bharati, when she was no match for him in other more serious Sciences, nor could she be one to take pride in her superiority on such a flimsy and silly aspect. Further, was Sankara who took to a life of renunciation at a very early age, morally right to have lapsed to a worldly life, which did not serve his teachings in

any way; or, was Sankara not quite a fully realised soul to assert his superiority in other ways? As such, it is the view of the critics, that this episode is something added on to his name by his later over-zealous admirers, when, in fact, it works as well against their very object of glorifying their preceptor.

After this dialectic victory at Mahishmati, he set out on a tour to the south through Maharashtra, where he preached his system, condemning the practices of Mallari worshippers (Saivaites), Kapalikas, Karadis and others, and reached the source of the Tungabhadra, where he built a temple with the patronage of the local chief, Veerasena, and dedicated it to Saraswati, the goddess of learning, and establishing a Mutt for his disciples, placed Mandana at its head under the name of Sureswaracharya, which is today known as the present Sringeri Mutt.

8. His Mother's last days.

It was while Sankara was at Sringeri that news was brought to him that his mother was seriously laid up. He hastened to Kaladi all alone, leaving his disciples. Finding her at her death-bed, he reverently bowed down at her feet and at her request, explained to her his teachings,

but they were too subtle for her to grasp. Then at her request, he invoked the Lord Siva with his own devotional hymn of praise, which brought Siva's messengers to her vision, and she was afraid at the sight of their hideous forms. Then he invoked the Lord Vishnu whose messengers, in agreeably pleasing forms, gladdened her mind, and she shook off her mortal coil and, in their company, went to the abode of Vishnu.

Now comes the most pathetic scene. True to the vow he had made to his dear mother, he had to perform her funeral rites. But the Nambudiris, his castemen, the most orthodox of all, would not join with a sanyasin to help him to perform his mother's funeral rites, since, according to the Sastras, a sanyasi was above all such performance, unless he were an impostor. They refused him even the fire for the cremation. Deeply hurt and dismayed, Sankara produced fire by his yogic powers, and himself conveyed the dead body on his back to the backyard of the house and burnt it on the pyre made up of dried twigs. Another version is that Sankara, finding the corpse too heavy, had it cut to pieces and removed to a corner of the backyard and, for the fuel to burn it, cut the plaintain trees of the compound, which, on account of his yogic powers, verily served the purpose.

Whichever version might be correct, the following facts are still noticeable in the cremation of the dead bodies of Nambudiris, which are said to be the result of the curse cast upon his community by the deeply smitten Sankara. They are generally cremated in a corner of the backyard of the *illom* or family. Before cremation, the corpse goes through the formality of a mutilation. As cursed by Sankara, a class among them has no authority for the chanting of the Vedas, which alone could entitle them to entertain a sanyasin.

His vow fulfilled, and with a mind at ease, Sankara returned to Sringeri and, after a short stay, set out on a tour to the East Coast where he preached his doctrines, attacked the prevailing abominable *Sakta* practices of worship, built a Mutt at Puri, established another at Kanchi, won over the Chola and Pandya kings to his faith, and finally returned to Sringeri, crowned with the glory, honour and reverence worthy of a great religious preceptor and reformer.

9. His final tour and last days.

After some time spent at Sringeri, making the necessary arrangements for the continuance of his mission in the South and for the steady maintenance of the Mutt, Sankara set out on his final tour to the North. Passing through Berar,

he reached Ujjain, a stronghold of *Bhairava* cult, and, winning over the Ruling chief to his faith, he had the abominable practices of *Bhairava* worship put an end to. Thereafter he proceeded to Gujarat and, establishing a Mutt at Dwaraka, toured along the course of the Ganges, gaining victory over many a powerful opponent. He is said to have visited Nepal, and finally Kashmir where, after meeting successfully many a staunch advocate of Buddhism, he is said to have ascended the seat of omniscience, an honour reserved only to the rarely great.

As to his last days, there are different versions. He is said to have come across a *Sakta*, by the name of Abhinavagupta, a brahmin of Gauhati in Assam (according to some, of Kashmir), who, being defeated by Sankara in disputation, had in vengeance resorted to black art, whereby Sankara was laid up with a serious type of haemorrhoids, from which, he was temporarily cured by the careful attendance of his loving pupils. He then proceeded to Badrikesh, built the temple of Narayana there. and passed on to Kedaranath, where he finally succumbed to his original malady. According to some, he is said to have divined his end and entered a cave in the Himalayas, where he shook off his mortal frame in deep *samadhi*.

There is yet another version which says he passed his last days at Kanchi.

As to the Abhinavagupta theory, we hear of one of that name, a Kashmiri brahmin, an adherent of the *Pratyabhijna* school of Saivism with leanings towards both Sakta and Adwaita schools. He is said to have adapted an Adwaita work, *Paramarthasara*, as a *Pratyabhijna* manual. How far it is correct to suggest that the later Adwaitins might have resented such a piracy and made him a *Sakta* and an assassin of Sankara, we are not in a position to support with any evidence.

According to some, including Madhava, Sankara is said to have passed away at the age of thirty two; another tradition is that he expired at thirty eight; yet another version is that he lived on to fifty three years of age. If we take the current era of Kerala, the birth place of Sankara, which is one accepted and adhered to by Nambudiris, his castemen, to start with the death of Sankara, as is believed in some quarters, this era starts from 825—826 A. D. If it is correct to fix his birth at 788 A. D., as concluded by many, it is fairly correct to assume that he lived up to thirty eight years.

CHAPTER II

Sankara's Works.

Sankara's achievements can be classified under two heads, viz., literary and missionary. It is doubted in some quarters, whether all the literary works that are attributed to the authorship of Sankara, are really his, and whether some of them are not spurious, his name being but fastened on to them as the author. An erudite scholar and genius as he was, with a rare mastery over the scriptures and sastras, imbued with a keen spirit of renunciation and a set purpose of life, it could not be an impossibility for him to produce all the works that go by his name, though short was his span of life. Nor could it be improbable that some of the works standing to his name, yet clearly devoid of the merits of his masterful touch, might have been the work of others, his successors in the several Mutts established by him, who also go by the title of Sankaracharya. Hence a real test for his authorship cannot be the mere traditional version, but has to be based on the intrinsic merit of the work, and more on the style of composition, for none but Sankara could command that facile, lucid, inimitable style which has a peculiar charm in itself.

In the matter of classification of his literary works, we shall follow Dr. S. K. Belvalkar who

has made a fairly reasonable and critical attempt on the matter. He divides the works first under three major groups (i) *Bhashyas* or commentaries on the Vedanta Sutras, the Upanishads and the like (ii) *Stotras* or hymns of praise (iii) *Prakaranas* or expository and dialectical works in prose and verse. Each of these major groups is subdivided under three heads, as (a) works that are indisputably Sankara's (b) works where his authorship is doubtful and (c) works of which Sankara could not be the author.

Sankara's fame rests more on his *Bhashyas*, especially the monumental commentaries on the three basic institutes of Upanishads, the Vedanta Sutras and the Bhagavat Gita, which go by the name of *Prastanatraya.* These three basic works form the bed rock on which every school of Hindu theistic philosophy has built up its huge edifice. Sankara could not have failed to take note of it, and, as the expounder of a new system, must have certainly commented upon them in the light of his own tenets. Further his nearest disciples and nearer contemporaries, like Padmapada, Sureswaracharya and Vachaspathi Misra, have themselves commented upon and made reference to these works as of Sankara's and, as such, these *Bhashyas* bear the unquestionable impress of Sankara's authorship. These therefore fall

under I (a). As to *Bhashyas* of doubtful authorship, coming under I (b), Dr. Belvalkar points out the commentaries of Sankara on the Major Upanishad, *Mandukhya*, and on the *Karikas* thereon of Goudapada, as these lack in that felicity of understanding and the facility of expression peculiar to Sankara. In the commentary on the *Karikas*, the texts of the Karikas themselves have been twisted in several places, not to speak of a lack of clear grasp of the Buddhist doctrines that would throw a clear light on them, and Sankara, with his wide knowledge of all systems, especially of Buddhism, could not be attributed with these defects that we see in the commentary. Further we find some commentaries on the minor Upanishads attributed to Sankara, such as those on *Swetaswatara* and *Narasimhatapaneeya*, of which his authorship seems to be doubtful. The Upanishads are said to be 108 in number, by some even as 150. Sankara has not commented on all. He seems to have made a selection of only the major ones, which number in all about ten only. As such, the commentaries on the minor ones, like *Swetaswatara* and the like, cannot be ascribed to Sankara, but might be the work of some others, perhaps of the same name. Under I (c) Dr. Belvalkar brings in about thirty one commentaries. These include some on his own works, some on Yoga

and Sankhya, and one on Erotics, namely Amarusataka. Judged by the treatment of the subject, the nature of the composition and the subject matter, as in Amarusataka, it is asserted by him that they could not clearly be ascribed to Sankara, but might be the works of some others of the same name, or spurious works fastened on to Sankara's name. If one like Bhartrihari could treat with equal justice the topics of Neeti (morality), Sringara (erotic) and Vairagya (renunciation), as is done in his famous *Satakas*, the composing of Amarusataka, which is in imitation of the above Sringara Sataka, could not be an impossibility for one of Sankara's genius and scholarship. But how far the traditional account of its origin bordering on the miraculous, would be acceptable, or what stern necessity must have impelled a staunch renunciate like Sankara to indulge in the topic of erotics, are matters on which historical evidence is entirely lacking.

As to the *Stotra* group, Dr. Belvalkar would have under II (a) some eight works, like the *Dakshinamoorthy Ashtaka*, the *Dasasloki* (the ten slokas which Sankara is said to have addressed to his preceptor Govindapada on their first meeting), and *Bhajagovindam*, as genuinely the works of Sankara. Under II (b) of doubtful authorship, he would group three works, viz., the *Maneeshapan-*

chakam (said to have been composed by Sankara on the sarcastic reply of the chandala), *Sopana-panchakam* and the *Sivabhujanga*. Under II (c) he dismisses as spurious some 214 stotras attributed to Sankara, such as those in *Bhujanga prayata* metre and the like. The reasoning for this is based on the ground that these are more artificial in composition and that they do not carry any special message of uplift. But this sort of reasoning is not beyond question. What is artificial in the hands of an amateur or a minor writer, may not be such to a master genius like Sankara, and artificiality of form serves some purpose too at times, especially to stimulate the reader, to rouse his emotion and to help him to follow the writer. Further, the form may be artificial, but the spirit in it need not be such. It is only when the form and the spirit of the composition are artificial, it lacks the genuine merit. As to the absence of any special message in these stotras, all stotras are but the hymns of praise of a devotee to his god of worship, and Sankara's monism is one that reconciles pantheism too in its fold, wherein is to be traced the cause of its popularity. Further, the stotras assigned to Sankara's authorship as genuine by Dr. Belvalkar exclude all the stotras in praise of Siva. Sankara, as one reconciling himself to all kinds of worship, could not have failed

to compose stotras in praise of the other prominent deities of worship, Vishnu, Devi and so forth.

Under III (a) Belvalkar lists five Prakaranas as genuine, viz., *Aparokshanubhuti*, *Atmabodha*, *Upadesasahasri* (the metrical parts only), *Panchikaranaprakriya* and *Satasloki*. Under III (b) he brings in about eight, which are considered as of doubtful authorship, and under III (c) he rejects 112 as not belonging to Sankara. Thus in all, he accepts 24 works as genuine of Sankara's authorship and rejects about 364 as either doubtful or spurious.

Dr. Belvalkar does not seem to have made any remarks at all about the Tantric works attributed to Sankara, like *Soundaryalahari* and *Prapanchasara*, the latter of which has a commentary by Padmapada, Sankara's favourite disciple. Tradition strongly points out to their authorship by Sankara, and, in a society like that of the Hindus where proofs of historical authenticity are lacking, tradition cannot be entirely dismissed as unworthy of credit. Further, in doctrine, these works do not run counter to the teachings of Sankara but they are said to stand forth as guides for the realisation of the highest in Adwaita Vedanta. The *dravida sisu* mentioned herein may refer either to Sankara himself or to the Tamil saint, Tirujnana Sambhanda, who is said to be a contemporary of Sankara.

Some suggest that *Soundaryalahari* must be the work of somebody who lived in the tenth century or afterwards, basing their theory on the fact that nose ornaments do not find a place in Sanskrit literature before the tenth century, and also on the supposition that *dravida sisu* mentioned in the work might have reference to some one of a later date than that of Sankara, and of whom very little is known definitely. These are arguments based on suppositions and not on any definite authority, and, as such, cannot carry weight to counteract the strong tradition as to Sankara's authorship. Whatever may be the genuineness or otherwise of the authorship of Sankara as to the several works attributed to him, his commentaries on the *Prastanatraya*, which are indisputably accepted as his, are the standing monuments of his literary achievements that conduce to universal fame.

No less important is his other achievement, viz., his missionary activities. True to the ideal of an *Acharya* as laid down in Apastamba Grihya Sutras, आचिनोति हि शास्त्रार्थानाचारे स्थापयत्यपि ।
स्वयमाचरते तस्मादाचार्यस्तेन कथ्यते ॥

he mastered at a very early age all the Sastras and, himself as a model for others to follow, had many to settle down to a way of life that he considered virtuous. This he accomplished by

his tours throughout the country, controversies with the heads of various schools of the day, his condemnation of the corruption that has crept in their systems and the masterly advocacy of his own teachings. To ensure the continued success of his mission, he founded several *Mutts* in the various parts of the country, prominent among them being the Sringeri Mutt, the Dwaraka Mutt, the Kamakoti Mutt, originally at Conjeeveram, now at Kumbakonam, the Govardhan Mutt at Puri and the Mutt at Badarikashrama. Founded by the same seer, these *Mutts*, though independent of one another, follow the same doctrines advocated by Sankara. With a long line of distinguished successors, they have survived to this day, carrying the torch of light handed down by Sankara, in spite of the several shocks the country had to face during these long centuries after their foundation. But strictly confined as these *Mutts* are to a routine of life set up centuries earlier, with little or no broader outlook, slow, if not unwilling, to march abreast of the spirit of the times, they have now crystallised as centres of orthodoxy and conservatism, and the head of the *Mutt*, even if personally of advanced views, could seldom swerve out of the beaten track of his predecessors, thus opening a wide gulf between them and their followers who are more so in name than in spirit.

Exceptions there are, like the late incumbent of the Sringeri Mutt and the present head of Kamakoti Peedham who, by their saintly personality, broad outlook of life, deep scholarship and keen interest in advancing the cause of Hindu religious culture, have earned for them a great name and respect in the Hindu world.

Having founded these Mutts and entrusted their protection to the care of local Rulers who had been converted to his faith, Sankara did not fail to provide the means for their continuous existence. He established an order of Sanyasins to preside over these Mutts, and they go by the name of *Desnamis*, for they add any one of the following ten affixes to their names, such as, *Saraswati*, *Bharati*, *Puri*, *Giri*, *Tirtha*, *Asrama*, *Vana*, *Aranya*, *Parvata* and *Sagara*. Some of the heads of the Sringeri Mutt are known as *Bharati*, as the late incumbent was, and one was known as *Aranya*, viz., Vidyaranya. Among the Sanyasins, some rise above all caste scruples and, have interdining with all, without any disgrace attached to them thereby. They are called *Ativarnasramis* (above all castes and orders), but the highest of these grades and one by which Sankara himself is known is *Paramahamsa*—a position to be attained only after a long course of strict holy life and deep mastery of scriptural knowledge.

CHAPTER III

SANKARA'S PHILOSOPHY

The historical background of Vedanta.

Before entering into an exposition of Sankara's philosophy, it will do well to have a grasp of the historical background of Vedanta, on which Sankara's system is founded.

As suggested earlier, the entire Vedic Literature can be roughly divided into two main sections viz., *Karmakanda* (the earlier or *Purva*) and *Jnanakanda* (the later or *Anta* or *Uttara*). The former comprises the Mantras and sacrificial portions of the Brahmanas, and the latter, the speculative or reflective side, the Upanishads. This Jnanakanda or the Upanishads form the Vedanta in its earliest form, and as the Upanishads are a part of the Srutis, they are known as *Vedanta Srutis*, as distinct from *Vedanta Darsana* or philosophy of a later date. The word *anta* in Vedanta, which at first meant the end or latter part, became gradually to mean conclusion or gist when the seers of the Upanishads had begun to claim that the end of all Vedic teaching was the knowledge of the Supreme Absolute, and the several gods, worshipped according to the Karmakanda, were but the relative manifestations of the

One Absolute. Thus the Upanishads came to be known as Vedanta in a new sense. Further, as these Upanishads were many and treated of several subjects, both essential and non-essential for spiritual welfare, and often contained apparently conflicting statements, it became necessary in due course to evolve systematised treatises of the essential principles. This gave rise to the Vedanta philosophy proper or *Vedanta Darsana*, the bed-rock of all later systems of Vedanta philosophy.

The Upanishads, which form the Vedanta Sruti, are said to be 150 in number, though the number generally accepted is 108, and of these, only twelve are most important, as they belong to one or other of the Vedas and treat of the Absolute, while the rest are all sectarian, treating of historical and mythical heroes too as incarnations of the Absolute. Of these twelve, the *Aitareya* and the *Koushitaki* belong to the Rig Veda; the *Kena* and the *Chhandogya* to the Samaveda; the *Isa* and the *Brihadaranyaka* to the Sukla or white Yajur-Veda; the *Katha*, the *Taittiriya* and the *Swetaswatara* to the Krishna or Black Yajurveda; and the *Prasna*, the *Mundaka* and the *Mandukhya* to the Atharvaveda.

The existent bed-rock of Vedanta Darsana is the *Vedanta Sutras* ascribed to Vyasa ~~Boarda~~-rayana. This is a work in four chapters, 16

sections and 558 *Sutras* or aphorisms. That Badarayana himself is mentioned herein as one of the teachers of Vedanta philosophy, goes to suggest that several other teachers might have existed before him, and probably many other treatises too on the philosophy, now lost to us.

This work goes by several names, It is called *Vedanta Darsana* or the philosophy of the Upanishads, *Uttara Mimamsa* or a reasoned exposition of the latter part of Vedic Literature i. e., the Upanishads, as opposed to the Purva-Mimamsa of *Jaimini*, *Brahma Sutras* or aphorisms expounding the nature of Brahma or the Absolute, as distinct from Dharma Sutras or aphorisms relating to duty, the subject matter of Jaimini's treatise, *Sareeraka Sutras* or *Sareeraka Mimamsa* or exposition of the true nature of the embodied soul. Sareeraka, *Vyasa Sutras* or aphorisms composed by Vyasa, *Badarayana Sutras* or aphorisms of the seer Badarayana, *Vedanta Mimamsa* or the exposition of Vedanta and also *Aupanishadi Mimamsa* or the exposition of the Upanishads. These *Sutras* or aphorisms are pithy sayings containing the crystallised essence of deep thought and reasoning and, as such, are unintelligible by themselves without the aid of commentary, and thus we have the various commentaries on them according to the prevalent schools of thought.

Besides these two, the Upanishads and the Vedanta Sutras, we have yet a third work, the Bhagavad Gita which, starting on the exposition of the obligatoriness of one's duty, incidentally soars to the height of Vedanta philosophy, and has been accepted as an authority by the time of Sankara, if not earlier.

These three form the basic works of the entire Vedanta Philosophy and are called the *Prastanatraya* or the three basic Institutes, the Upanishads being termed the *Sruti Prastana* or the Institute of Scriptures, the Vedanta Sutras, the *Nyaya Prastana* or the Institute of Logic or reasoning, and the Bhagavad Gita, as the *Smriti Prastana* or the Institute of duty or Dharma. That these three Institutes, especially the Vedanta Sutras, had, from very early times, hereditary interpretations, will be clear from the mention in the Sutras themselves of Vedantic teachers of different shades of view. These three Institutes with their hereditary interpretations have been the fountain source of the three prominent schools of philosophy of the present day, viz. of Sankara, Ramanuja and Madhwa, the former two adopting the two hereditary interpretations of the Vedanta Sutras. Their commentaries cover the entire field of Vedanta philosophy at present, and are so comprehensive that every other work on that

philosophy has of necessity to be grouped under one or other of these three schools, so much so, that it is very difficult to pick out any treatise which can be said to be purely non-sectarian. Though these schools differ in the interpretation they give to the scriptures, that difference is more with regard to the details than to the fundamentals, and the background common to them all becomes more patent when their Vedanta philosophy is set against other schools of national philosophy. As against the school of Charvakas, which asserts that the soul is material and destructible, all the Vedanta schools are uniform in the doctrine that the soul is non-material and indestructible. As against the school of Buddhistic philosophy, which asserts that there is no world independent of the idea of the individual mind, the Vedantins give to Nature an existence independent of the individual soul. As against the doctrine of the Buddhistic sensationalists, that the perishing sensations alone are real and permanent, the Vedantins assert that the Self with its permanent ideas is the one real and permanent witness of all past and present. As against the doctrine of the Sankhyas that Purusha and Prakriti are the dual cause of the world, the Vedantins declare that Brahma is the only one cause of the world, both the material and the efficient. For the same reason, they are

opposed to the doctrine of the Vaiseshika school which declares that eternal uncreated atoms are the material cause of the universe. As against the Yoga school with its doctrine of a God apart from the individual soul, the Vedantins declare an Omniscient Supreme, immanent in all. The Nyaya doctrine of the independent realities of God, nature and the individual self is opposed to the one Infinite Brahma of the Vedanta school. As against the Purva Mimamsa which holds tight to the doctrine of karma or rituals, the Vedantins say that the observance of rituals leads but to the purity of mind and thus is a way to Moksha or liberation, Jnana or knowledge being the sure and only means for it, aided by Bhakti or devout meditation. Further as to a future life, the Vedanta sticks to the doctrine of the transmigration of souls and incarnation until the soul is freed from the fetters or *Kosas*, and are blessed with a conscious union with God the Supreme. In short, these are some of the doctrines that form the common background of all the Vedantic schools. Though they differ in details, these three prominent schools of Vedanta viz. the Dualism of Madhwa, the qualified Monism of Ramanuja and the absolute Monism of Sankara, may be said to stand for the spiritual childhood, spiritual youth and spiritual maturity of the entire human race

and, as such, every other interpretation, nay every religion of the world, can be classified under one or other of these three schools.

Is Sankara's System Philosophical ?

It is a view held by some that Sankara's system lacks in philosophy, built up as it is on the scriptures, as he himself has asserted in his commentary on Taittiriya Upanishad that the *Srutis* are 'the one and only source of knowlege in matters transcending the senses'. If by philosophy is meant a reasoned interpretation of the interrelation of Man, Nature and God, surely Sankara's system is not divorced of philosophy, for the very materials that he had to resort to for the building up of his system necessitated the vital cement of subtle reasoning. The Upanishads from which Sankara has evolved his system abound in stern inconsistencies. There Brahma or the Absolute Reality is both Saguna (Personal) and Nirguna (Impersonal), All-pervading and Omnipresent, and at the same time, beyond the senses and the understanding. The world in the Upanishads is both an emanation from the Supreme, and at the same time an illusion. The individual soul is distinct from the Supreme with its cycle of *Samsara* or transmigration from heaven to earth and *vice versa*, and at the same time nothing but the Supreme

having no *Samsara*. Nothing but strong and sturdy reason can evolve out of these hard inconsistencies a consistent system, and to Sankara belongs the credit of having evolved such a system reconciling the apparent inconsistencies. Further in his controversies and criticism of other schools which do not acknowledge the authority of the *Srutis*, he takes his stand more on reason. To the general reader he does not postulate any dogmatic assertion, but takes them through the path of reason to his philosophy. Lastly *Srutis* themselves are to him no external authority, but the recorded experience or *Anubhava* of the ancient seers, which helps us to realise the absolute Truth and which is likewise experienced on realisation by all those who attain their insight. In short, his system, though based on the scriptures, is not without a philosophy, but has a philosophy all embracing and most sublime.

Analysis of his Philosophy.

We shall follow Dr. Paul Deussen in our analysis of Sankara's philosophy. Sankara has reconciled the inconsistencies of the Srutis by giving two phases to his system, the esoteric or philosophical (Nirguna Vidya or Paramarthika avasta) and the exoteric or theological (Saguna Vidya or Vyavaharika avasta). The former treats

of the abstruse metaphysical truths appealing to the thinking few, while the latter is intended to satisfy the untutored mass craving after the Divine. His system can be divided into four marked sections as follows, each having an esoteric and an exoteric aspect.

i. Theology—the doctrine of God or of the philosophical principle.
ii. Cosmology—the doctrine of the world.
iii. Psychology—the doctrine of the soul.
iv. Eschatology—the doctrine of the last things or the state after death.

Theology.

The Srutis describe the nature and the form of Brahma in glorious colours. He is everything visible. He has a thousand heads, a thousand eyes, a thousand feet and so forth. The sun and the moon are said to be His eyes. He is All-pervading, Infinite, Omnipotent, Absolute Supreme Reality. He is Iswara the Creator, the Sustainer and the Destroyer. He is to be realised by disinterested action and devotional worship, and so on. This is all in the interest of the untutored mass, and is the exoteric side of Sankara's theology.

In sharp contrast to all these, Brahman is also described as having no attributes. He is Nirguna, inaccessible to human words and thoughts. He is neither this nor that. He is all,

the one only absolute Reality. This is the esoteric aspect of that theology.

Out of these two inconsistencies, Sankara has evolved his system, rejecting neither the exoteric nor the esoteric aspect, but accepting both. The exoteric aspect cannot satisfy the thinking few; for to attribute personality to God is but to bring out a finite out of the Infinite, one conditioned out of the unconditioned 'closely connected with egoism, the counterpart of godly essence.' Hence personality has to give way to the impersonal, His Nirguna aspect, which is beyond our intellect, for intellect has its own limitations, 'bound down by its innate forms of intuition, space, time and causality' and, as such, it cannot probe into what is spaceless, timeless and beyond cause—the Infinite. Infinite as Brahma is, and All-pervading, greater than the greatest and smaller than the smallest, He is not away from us, but verily seated within us too. When we draw our senses from external objects and direct them inwards into the secret depths of our own nature, we grasp Him, not by knowledge, for knowledge connotes a subject and an object, a knower and a thing known, but by realisation or *anubhava*, or absorption into one's self, wherein there is no distinction of subject and object, and everything is realised as Brahma. This state according to Sankara is a state of *Samadhana* or

accomplished satisfaction, beyond the range of all desires and duties.

Having thus taken his final stand on an Impersonal, Infinite, Absolute Brahma, how does Sankara reconcile himself to a Personal God? Not only thus much, Sankara himself, not to speak of his followers, is shown to have had partial leanings to the special forms of Iswara, Siva or Vishnu. Appayya Dikshita in his work, *Sivadwaita-nirnaya*, points out to his partiality to Siva, while Narayana Bhattathiripad, a Nambudiri brahmin of Sankara's community, points out to his leanings to Vishnu in his work, *Narayaneeyam*.

Though Vedanta knows of only one Supreme, Absolute, Impersonal Brahma, the Srutis speak of a God who creates, sustains and destroys the world periodically during every Kalpa. The Adwaitin, when he speaks of Maya as the cause of the world, means it to mean only the material cause, as the clay is of the pot, which requires an efficient cause, as the potter is for the pot, and this efficient cause is none else than Iswara; and to the Adwaitin, this material cause or Maya is not distinct from the efficient cause or Iswara, being but His own energy. As such, Iswara exercises the triple functions of creation, sustention and destruction, whereas only one of these three is possible either for the material or the efficient

cause separate. This Iswara is neither the Jivatma (individual soul) nor the Paramatma (the Supreme Soul), but a separate entity. Iswara is not man, for He creates the whole world with His energy, while man can at best create only a part of it. Iswara is neither the Supreme Soul nor Brahma, for He functions as an agent of creation and so forth, while Brahma, the Supreme, cannot be an agent nor can He have any purpose to fulfil. Some hold that Iswara is a reflection of Brahma on pure Maya as a whole, while Jivatma is a reflection of Brahma in bits of Maya, pure or impure. He is the God spoken of in the Scriptures as the creator of the universe. Then what is the relation between this Iswara and Brahma? According to the Adwaitin, Brahma is the only one Real, all else being the product of Maya or ignorance, and unreal, and this Maya is said to be an energy of Brahma, which conceals on the one hand the real nature of the Supreme, and projects the unreal, yet apparent, realities of the world and all other phenomena. How can this Maya which is ignorance, be an energy of Brahma who is all knowledge? The Adwaitin's answer is that Maya is *anirvachaneeya* or indescribable, being neither *sat* (real) nor *asat* (unreal). This Maya is the material cause of the universe, and the efficient cause is Brahma as He assumes a certain

relationship with Maya. Brahma as conceived apart is untouched by Maya and is beyond it. When Brahma assumes a relationship with Maya, it produces all the unreal phenomena, like the universe and so forth. This Brahma then as the efficient cause of the universe is Iswara who wields and dominates over Maya. This Iswara is also known as *Karya Brahma* (the effect God), or *Apara Brahma* (lower Brahma), or *Hiranyagarbha*, as opposed to *Karana Brahma* (Causal Brahma) or *Para Brahma* (higher Brahma). Iswara is also called *Saguna Brahma*, immanent in the qualities of Sattva, Rajas and Tamas, while the Supreme Brahma is *Nirguna* or beyond all the qualities. The postulation of a Personal God as the creator of the universe is more rational and intelligible than one that is divorced of it as advocated by other schools, like the Vaiseshika and Sankhya, who trace the origin of the universe to the spontaneous function of eternal uncreated atoms, or primordial matter, divorced of all intelligent consciousness, at least for the guidance of the mass who cannot comprehend the Impersonal *Nirguna Brahma* that is beyond all attributes. Thus the conception of an Iswara helps one to realise that the world is dependent on God (*Saprapancha Brahma*), and that Iswara is but another form of the Absolute, Supreme

Brahma (*Nishprapancha Brahma*). Thus Sankara reconciles the exoteric conception of a Personal God with that of the esoteric Impersonal Brahma.

Cosmology.

The cosmology or the doctrine of the world can likewise be divided into two divisions, exoteric and esoteric. The exoteric or the popular conception is that the world is natural and real like ourselves, though they are seen so through the perspective of Maya, and it is dependent on God for its creation. The creation of a material world by an immaterial cause, and that at a particular period, is one that goes against human reason and natural science. To this, Sankara says that no creation can be said to be the first one, as it goes on in an endless series of creation and absorption during every *Kalpa* as a matter of moral necessity. We shall quote here what Dr. Paul Deussen says on the subject. "If we ask: why has God created the world? The answers to this question are generally very unsatisfactory. For His own glorification? How we may attribute to Him so much vanity! For His particular amusement? But He has an eternity without this play-toy!—By love of mankind? How may He love a thing before it exists; and how may it be called love, to create millions for misery and eternal pain! The Vedanta has a better answer.

The never-ceasing new creation of the world is a moral necessity, connected with the central and most valuable doctrine of the exoteric Vedanta, the doctrine of *Samsara.*

Man, says Sankara, is like a plant. He grows, flourishes, and at the end, he dies but not totally. For as the plant, when dying, leaves behind it the seed, of which, according to the quality, a new plant grows;—so, man, when dying, leaves his *Karma,* the good and bad works of his life, which must be rewarded and punished in another life after this. No life can be the first, for it is the fruit of previous actions, nor the last, for its actions must be expiated in a next following life. So the Samsara is without beginning and without end, and the new creation of the world after every absorption into Brahma is a moral necessity." As Saguna Brahma is but a phase of Nirguna Brahma, leading us to the realisation of the latter, so also *Samsara* is but a phase of the absolute truth in an allegorical form, acting as a solace in distress and as a moral check against all temptations of life, and finally leading us to realise the Absolute Truth.

According to esoteric cosmology, the world has no reality. Brahman is the only one Real. The world appears real under the influence of Maya or illusion. It is so unreal as the unreality

of visions in dreams, which disappear when we wake up, giving place to a new reality of which we were not aware in our dreamy state. This absolute truth of the unreality of the world, we realise when we rise above *Maya*, which we can accomplish only by drawing our senses from all external objects and directing them to the inmost corners of our own self. It is through *anubhava* that we can realise the absolute truth, about the unreality of the world and the one Reality of Brahma. So Sankara advocates that the world is a product of Maya or illusion, grasping the great truth by the process of intuition.

Psychology.

Closely related to Maya, the esoteric doctrine of cosmology described above, is the esoteric doctrine of Psychology or the doctrine of the soul. To the Adwaitin, everything is illusion, having no reality except the self in us which is verily Brahma, the one only Real. A cardinal tenet of Sankara's system is self intuition or *Asmatpratyaya* or *Ahampratyaya*. For he says 'The self is not contingent in the case of any person, for it is self evident'. Even to deny self is to witness the reality of it in the person, who denies it. The self is the basis of all our knowledge. In knowing anything, we know our self is the knower. As such, whatever we know, whatever we think or

whatever we believe—all these exist as objects of a knowing self, and so the entire world exists as the object of a knowing self. In knowing the world, we know two things, one the self as the subject of knowledge, and another the world as the object of knowledge. Though these are two distinct entities, they are in fact one. The distinction of the world from the self is only apparent, not real. Things which are objects of our knowledge are found to be pervaded by self knowledge. The essence of the self is knowledge which cannot be parted from it. Since then, as every object is pervaded by knowledge – the essence of self—no object can be distinct from the self. Everything is really comprehended in the self. In knowing the world, we know nothing but the self. The notion of subject and object is only *vyavaharika* or conventional due to our ignorance which is removable by knowledge.

Having thus described the nature of the self, what is the relation between the individual soul, jivatma, and the supreme Soul, Paramatma? Sankara, with the vision of a prophet, as it were, refutes all the theories advanced by the later schools of Vedanta, and concludes that jivatma is verily the Paramatma. Jivatma is not a part of Paramatma, as asserted by Ramanuja of the non-qualified Adwaitism, for Brahma has no parts.

being timeless and spaceless, and all parts are limited by time and space. Nor, is it one different from Brahma, as asserted by Madhwa of Dualism, for Brahma is one without a second, as we experience by *anubhava*; nor is it a modification of Brahma, as advocated by Vallabha, for Brahma is *nirvikara* (without modifications). As such, Sankara affirms it is verily Brahma in full, and so his dictum *Aham Brahmasmi* (I am Brahma), spaceless, timeless, and beyond causality. But these qualities of Brahma are hidden to the Jivatma, but will become manifest only on realisation through true knowledge.

Now what hides these divine qualities of our soul from us? The answer is *Upadhis* or the limiting adjuncts, and with this, we pass on to the exoteric side of Psychology. The *Upadhis* or the limiting adjuncts, are the *Manas*, *Indriyas*, the five *Pranas* and the *Sukshmasareera* which, with the resultant taint of karma, follow the Jivatma in all its migrations without affecting its intrinsic divine nature. Wherefore these *Upadhis*? These are part of *Maya* or illusion, born of our ignorance or *Avidya*. But whence this *Avidya*, the source of all our ignorance? The answer is that it is beyond our faculties to probe into; for our innate mental organ of causality is confined to the limits of *Samsara* and cannot go beyond to trace

the cause of its characteristic, *Avidya.* We know that it is not endless, for we can overcome it by true knowledge, but it is beginningless to us, as it is beyond the scope of our innate organ of causality.

Eschatology.

Eschatology is the doctrine of the last things or the state after death. As to the state after death, the earlier hymns mention only of a reward in heaven, later a punishment in the darker regions which subsequently came to be developed as the various hells. Then came the hard theory of *Samsara*, with its reward and punishment in a new birth on the earth. The Vedantin accepts them both, when he says that the state after death is both a reward and punishment respectively in heaven and hell, and later a new birth on this earth.

Sankara classifies human beings into four divisions, and describes the course of the soul after death, according to the spiritual progress achieved by it in this life. To the first of these divisions belong those men who lead a life of impulse without any discipline. They pass after death to the darker regions of hell and, after punishment there, are subjected to a second punishment in expiation of their sins by being made to be reborn on the earth, as some lower creatures or

animals. Under the second of these divisions come those who stick up to the injunctions, positive and negative, of the scriptures and sastras, yet fail to gain any knowledge of the gods they worship. They take, after death, the way called *Pitriyana* or the path of the *manes* and, passing through several dark regions, finally reach the moon or the lunar region. There for a time they enjoy the fruits of the good deeds of their life and, after their *punya* or merit is exhausted on such enjoyment, are reborn on the earth. The third of these divisions comprises all those who lead not only a virtuous disciplined life according to the injunctions of the scriptures and sastras, but gain a knowledge also of the gods they worship. They, after their death, take to *Devayana* or the path of the gods, and passing through several brighter regions, reach at last Brahmaloka, where they remain in the company of the gods and in close proximity to Brahma, the presiding Deity of that region, without the trammels of any rebirth again to this earth, until they obtain *Moksha* or final liberation through *Samayogadarsana* and the consequent full knowledge of the Impersonal Nirguna Brahma. These three phases constitute the exoteric side of Eschatology.

The *Brahmaloka* referred to above is according to Sankara the world of *Apara Brahma* or

Hiranyagarbha, the lower Brahman. Since the attainment of Brahmaloka is itself *Moksha* as described in the scriptures, Sankara takes it to mean only *Apekshiki Mukti* or relative liberation. Herein we see a fundamental difference between the schools of Sankara and Ramanuja, the latter accepting *Brahmalokaprapti* as the highest goal or condition for a finite being as such, where the soul, though it sees its essential unity with Brahma, is not yet seized of his full power, nor is completely merged in Him. But Sankara goes beyond this and refers to a state, *Paramukti* or absolute liberation, which is acquired through *Paravidyajnana*, wherein the soul attains complete identity with the Supreme Brahma, without any *bheda* or shade of difference. This phase forms the esoteric side of Eschatology.

When the soul, through *Paravidyajnana* gets completely merged in the Supreme, it becomes completely free even while here on earth, and has no necessity to go through *Devayana* or the path of the gods to *Brahmaloka*. In this state, the one, thus merged, realises the truth of the scriptural maxim *Aham Brahmasmi* (I am Brahma), which does not produce *Moksha*, but is verily *Moksha* itself. He becomes a *Jivan-mukta* (liberated while living). He becomes the Supreme encompassing the whole universe and, as being verily

Brahma, he has nothing to perform. He is above all the injunctions of the scriptures. He is not under the influence of any karma except his *Prarabda* which he must exhaust by living this life. As an arrow shot never stops till it reaches a target or its velocity is exhausted, the *Prarabda*, already begun to work with his birth, never ceases till it is exhausted when he shakes off his mortal coil.

Though, after realisation, he is not deluded by Maya, he is not entirely free from the influence of *Avidya* or nescience, since he continues a bodily existence. But Maya cannot wield him, for he knows everything to be illusive, but the world projected by Maya continues for a time till his death when he becomes a *Videhamukta.* Till that, his existence on the earth is like the sound of a bell which continues for some time even after the ringing has ceased. Yet no man can live without doing some work or other, and the *Jivanmukta* too has by nature to do some work, but this he bases on the highest principle of *Tat Twam Asi* (Thou art That). He is Brahma. He feels he is all and all are in him. He has nothing to desire, for everything is his; he has none to hate, for all are himself, and one cannot hate oneself. He does not injure another, for then he injures himself. He loves his neighbour as himself, for his neighbour is not a separate entity but verily himself. For

him 'there is only one being Brahma, the Atman, his own Self, and he verifies it by his deeds of pure disinterested morality. And so he expects his end, like the potter expecting the end of the twirling of his wheel, after the vessel is ready. And then for him, when death comes, no more *Samsara*. He enters into Brahma, like the streams into the ocean', leaving behind him his *nama*, *rupa* and his individuality, but not his Atman or his Self. To conclude with Dr. Paul Deussen, 'It is not the falling of the drop into the infinite ocean, it is the whole ocean, becoming free from the fetters of ice, returning from his frozen state to what he is really and has never ceased to be, to his own all pervading, eternal. all mighty nature. And so the Vedanta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death'.

As to the four *gatis* or courses of the soul after death, Sankara's view is that the first *gati* of the man acting on mere impulse without any sort of discipline tends to his rebirth even as a lower creature, such as a fly or an insect. Progress is the rule of evolution. Human being, however lower, is said to have a superiority over the lower creatures. As such, retrogression for man to a lower state as a creature, is opposed to the theory of evolution.

As to the second and the third *gatis*, they are based on the authority of scriptures, and Sankara does not indulge into any philosophical discussion about them. To him, as to other interpreters, a Pitriloka and a Brahmaloka, as described in the scriptures, are not mere figurative descriptions representative of the stages of spiritual progress, but verily realistic. The fourth *gati* is the only one which he disposes of philosophically, defending his position of the final state of the identity of the self and the Atman by arguments.

Incarnation.

According to the Adwaitin, every finite being is an incarnation of the Supreme, since our self is in reality the Supreme Self; but this identity is concealed from us by our ignorance which is after all removable by knowledge. However real this identity may be intrinsically, the individual self is able to discover it only through the necessary process of acquiring knowledge. Now the question arises whether there has ever been any individual who is born with the consciousness of this identity between him and the Supreme Self and as such, has no necessity of discovering that identity through the process of knowledge, like any other ordinary individual. In other words has God ever incarnated as man ?

The Upanishads, at least the major Upanishads, and the Vedanta Sutras do not touch on this topic of special incarnation. Nor does Sankara treat of this anywhere philosophically. But Sankara in his commentary on Bhagavat Gita speaks of Sri Krishna as an incarnation of the Lord. But when he says *Amsena Krishna kila sambabhuva* (the Creator was born in part as Krishna), he points out the difference between his view of the divine incarnation and that known to popular conception. The word '*amsena*' is very significant. The Supreme Self manifesting in a finite form can be only partial. As a finite being, like Sri Krishna acting as a friend, philosopher and guide to the Pandavas, there is for the special incarnation in that stage a recognition of the plurality and the diversity of the world and a consciousness that He is the universal Self and all else are born of Maya. Further this incarnation of the Self is not as the result of any taint of the past Karma, as is the case with ordinary individuals. It may be with the object of doing good to the world, and the actions of the specially incarnated Self do not tend to bring out any resultant taint of Karma for a future life, devoid, as they are, of all *Kama* (desire) or *Ahamkara* (egotism). Unlike other Karmas or actions, such dispassionate and disinterested Karmas do not stand in the way of the highest knowledge too.

Karma and Bhakti in Sankara's System.

Sankara, as we have seen, is an arch opponent of ritualism and a strong advocate of the knowledge of the Self as conducive to final liberation. According to him, Karma gives rise to bondage, and Karma blended with Jnana can, at best, lead to *Apekshikimukti* or relative liberation, as we see, when he describes the two *gatis* or courses of the soul to *Pitriloka* and *Brahmaloka.* He is opposed to the school of *Samuchhayavadins* who advocate a life of Karma and Jnana as a means to final liberation. On the other hand, he is an advocate of *Sanyasism* or renunciation, as best fitted to lead to the final goal. According to him, Karma tends but to purity of mind and, as such, is only a means to the higher end of knowledge. As the mind and the senses, the instruments of knowledge, become pure, so is the resultant knowledge too. The rituals enjoined by the Scriptures all tend to that purity, whereby the mind becomes fit to grasp the intuitive knowledge of the identity of the Jivatma and Paramatma. The only Karma that does not result in any taint for a future bondage is that which is done disinterestedly without any desire for the fruits thereof, and this, according to Sankara, is possible only through Sanyasa, and is not incompatible with his doctrine of knowledge.

To Bhakti or devotional love to God, he assigns a higher rank in his system. Bhakti connotes two distinct entities, a worshipper and a worshipped. As such, in a system of Absolute Monism, as Sankara's, which knows no entity other than Brahma, it can lead but to a lower stage, and not to that absolute identity of the Jivatma and Paramatma. Thus Sankara classifies Bhakti only as a means and not the end, as he himself says in his work *Vivekachudamani*. 'Among the several causes that conduce to liberation, Bhakti is verily the more important.' But when he is confronted with Scriptural texts, as slokas 54 and 55 of the XVIIIth chapter of Bhagawat Gita, wherein *Bhakti* is mentioned as not incompatible with the highest stage of the soul's progress, he reconciles his position by taking *Bhakti* to be identical with *Jnana*, for Sri Krishna himself declares that a *Jnani* is one of His *Bhaktas* and impliedly the superior, when he says:—

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

Sloka 16, Chapter VII, Gita.

In the ordinary sense *Bhakti* connotes dualism. But when it is understood to be identical with *Jnana* or the identity of the soul and Brahma, as Sankara does, it means the final stage of the soul's progress wherein the soul is ever conscious of that identity.

The merits and demerits of Sankara's System.

The merits of Sankara's system extend both to the manner and the matter of his exposition. Taking his stand on the *Srutis*, the fountain source of all schools of Hindu Theistic Philosophy, yet not bigoted, he expounds a system of Vedanta in a spirit of true catholicity. Reconciling the apparent inconsistencies of the Upanishads, yet in conformity with their traditional interpretation, he weaves his own tenets into the fabric of his system, in a way that reveals the masterly touch of a master mind.

To one of Sankara's calibre and attainments, the life's goal of the realisation of the one-ness of the self with Paramatma may not be difficult, but to bring it home likewise to others, less favoured, as an ideal within practical grasp, is no easy matter. This Sankara has achieved by his systematised interpretation of the scriptures and robust argumentation. Added to this, is that facility of style and simplicity of expression, rare gifts, which go to make even the most abstruse subject easily understandable to the ordinary reader.

His system is most comprehensive and least exclusive. Basing it on the one Real Brahma, of which everything else is but a manifestation, his absolute monism is not inconsistent with pantheism,

but is strongly opposed to atheism. His purpose is more to fulfil than to destroy, to correct and purify, than to upset, to ennoble and sublimate, than to supplant. His is not a bigoted system that extols itself and condemns all other faiths. Every religious belief has a place in it, though the central idea that it advocates is found nowhere else. His system is least exclusive, having no special symbol or emblem to mark it off from others. Though built up on the eternal universal principles of the Scriptures, as the Vedanta is, and not based on the historicality of any special founder, as many other religions are, it does not discountenance divine incarnations. Though based on the Scriptures, it does not eschew other popular authorities, like the Smritis and the Puranas. Though advocating Vedanta *Jnana* as the prime necessity for its goal, it allows *Karma* and *Bhakti* a place in it. Unlike the Vedas, the study of which is exclusively limited to the privileged few, Sankara advocates *Brahmajnana* for all, including the weaker sex. In short, his system is conceived in a spirit of true catholicity and wide tolerance, with no hatred towards other faiths or religions.

Outstanding as are these merits of his system, it is not without its own demerits. It carries with it a bias more intellectualistic than emotional. It appeals more to the head than to the heart. The

knowledge which it advocates as the prime essential for the final and complete liberation from bondage, is not within the easy grasp of the ordinary mind which wants something more concrete to look up to in joy and sorrow. not mere exultation in abstraction. The place assigned to *Karma* and *Bhakti* in it is not very encouraging. Sankara allows *Karma* a very inferior place in his system, as one but conducive to mental purity—merely a preliminary discipline. As to *Bhakti*, his injunction to repeat the formula 'I am Brahman' is but "a sorry substitute for genuine and intelligent *Bhakti*", which cannot appeal to the common folk living in their world of realities, pluralities and diversities. His advocacy of *Sanyasism*, in preference to the life of a householder, as more calculated to the attainment of the final goal, can have but less attraction to the mass of mankind, who would prefer to reach the goal by living a life *in* the world, and not *out* of it. These defects in the system have been the cause for the rise of the school of non-qualified monism of Ramanuja, of dualism of Madhwa and other *Bhagawata* movements subsequent to Sankara's days. Notwithstanding these defects, Sankara stands today as a giant among Hindu philosophers, nay, the philosophers of the world. Why? The following extracts will completely answer this question.

"The Adwaitism of Sankara is a system of great speculative daring and logical subtlety. Its austere intellectualism, its remorseless logic. which marches on indifferent to the hopes and beliefs of man, its relative freedom from theological obsessions, make it a great example of a purely philosophical scheme...

It is impossible to read Sankara's writings, packed as they are with serious and subtle thinking, without being conscious that one is in contact with a mind of a very fine penetration and profound spirituality. With his acute feeling of the immeasurable world, his stirring gaze into the abysmal mysteries of spirit, his unswerving resolve to say neither more nor less than what could be proved, Sankara stands out as a heroic figure of the first rank in the somewhat motley crowd of the religious thinkers of medieval India. His philosophy stands forth complete, needing neither a before nor an after. It has a self-justifying wholeness characteristic of works of art.

Through the massive and at the same time subtle dialectic of Sankara there shows forth a vivid, emotional temperament, without which philosophy tends to become a mere game of logic. A master of the strictest logic, he is a master of a noble and animated poetry which belongs to another order. The rays of his genius have

illumined the dark places of thought and soothed the sorrows of the most forlorn heart...

Supreme as a philosopher and a dialectician, great as a man of calm judgment and wide toleration, Sankara taught us to love truth, respect reason, and realise the purpose of life. Twelve centuries have passed, and yet his influence is visible. He destroyed many an old dogma, not by violently attacking it, but by quickly suggesting something more reasonable, which was at the same time more spiritual too. He put into general circulation a vast body of important knoweldge and formative ideas which, though contained in the Upanishads, were forgotten by the people, and thus re-created for us the distant past. He was not a dreaming idealist, but a practical visionary, a philosopher, and at the same time a man of action, what we may call a social idealist on the grand scale. Even those who do not agree with his general attitude to life will not be reluctant to allow him a place among the immortals".

Sir S. Radhakrishnan.

To quote from another well-known writer, Sister Nivedita:—

"This wonderful boy—for he died at the age of thirty two—was born at the end of the eighth century, and had already completed a great mission when most men are still dreaming of the

future. The characteristic product of Oriental culture is always a commentary. By this form of literature the future is knit firmly to the past, and though the dynamic power of the connecting idea may be obscure to the foreigner, it is clearly and correctly conveyed to the Eastern mind itself...

By writing a new commentary on a given *Sutra*, the man of genius has it in his power to readjust the relationship between a given question and the whole of current opinion. Hence it is not surprising to find that the masterpiece of Sankaracharya's life was a commentary on the *Vedanta Sutra*...

The whole of the national genius awoke once more in Sankaracharya. Amidst all the brilliance and luxury of the age, in spite of the rich and florid taste of the Puranic period, his soul caught the mystic whisper of the ancient rhythm of the Vedic chants, and the dynamic power of the faith to lead the soul to super-consciousness, became for him the secret of every phase of Hinduism. He was on fire with the love of the Vedas. His own poems have something of their classical beauty and vigour, and his books may almost be described as chains of quotations from the most piercing and comprehensive sentences of the Upanishads, to which he has contributed links and rivets.

Sankaracharya wandered, during his short life, from his birth place in the South as far as the Himalayas, and everything that he came across in his travels related itself to the one focus and centre, in his mind. He accepted each worship, even that from which he was at first adverse, but always because he found that the great mood of one-without-a-second was not only the Vedic, but also the Puranic goal. This is the doctrine that he expresses in his twelve epoch-making commentaries, specially in his crowning work, *the commentary on the Vedanta Sutra*. And this idea, known as the Adwaita philosophy, constitutes for the rest of the Hindu period, the actual unity of India.

Western people can hardly imagine a personality such as that of Sankaracharya. In the course of so few years to have nominated the founders of not less than ten great religious orders, of which four have fully retained their prestige to the present day; to have acquired such a mass of Sanskrit learning to create a distinct philosophy, and impress himself on the scholarly imagination of India in a pre-eminence that twelve hundred years have not sufficed to shake; to have written poems whose grandeur makes them unmistakable, even to the foreign and unlearned ear; and at the same time to have lived

with his disciples in all the radiant joy and simple pathos of the saints—this is greatness that we may appreciate, but cannot understand...

The work of Sankaracharya was the re-linking of popular practice to the theory of Brahma, the stern infusion of mythological fancies with the doctrines of the Upanishads. He took up and defined the current catchwords—maya, karma, re-incarnation, and others—and left the terminology of Hinduism what it is to-day. At the same time, we must not neglect to remind ourselves that in all this, if he had been other than the expression of that which it was the actual tendency of the race to formulate, he would not have found the scope he did. The recognition of a great man is as essential a factor in his history as his own power and character. His complete appropriation by his nation only shows that he is in perfect unison with its thought and aspiration".

For this introduction we are indebted, among others, to Messrs G. A. Natesan & Co's publications of 'Three Great Acharyas', 'Aspects of the Vedanta', and 'Sankaracharya'.

ATMA BODHA.

We have already seen that jnana or knowledge of the Self is the cardinal doctrine of Sankara's teachings, which leads to the final and eternal liberation of the soul from bondage, and that his system is conceived in a spirit of true catholicity and wide tolerance, aimed at no destruction but only at purification. Unlike the Vedas, the study of which is exclusively limited to the privileged few, Sankara throws open the gates of Brahmajnana to all, irrespective of caste, creed, colour or sex. For the benefit of the less gifted who cannot follow the subtle process of his abstruse philosophy, he has composed several works called *Prakaranas* or monographs, treating of particular topics, devoid of all technicalities, as to be within the easy grasp of even the ordinary layman. One of such Prakaranas is the famous Atma Bodha or knowledge of the Self.

In a short compass of sixty eight slokas, he has given the gist of jnana or knowledge of the Self, in an alluring simplicity of style illustrated with facts within the common experience of all. Starting with the preliminary requisites of the aspirant and the means for Moksha, he explains the nature of Samsara, the different embodiments of the soul, as Sthula, Sukshma and Karana, the super-imposition on the Atman, by which we are

deluded and the egoism in man. Then after the doctrine of sublation and the Vedanta Sadhana of the meditation of the maxim '*Aham Brahmasmi*,' he describes the fruits of Self-realisation and the vision of the jnani, the state of jivanmukti and the nature of Brahma that is realised by the jivanmukta.

The realisation of the Supreme is not to be had through mere knowledge of the principles of the Vedanta gathered from books, though such knowledge is not without its own use. This realisation is possible only through deep meditation of the Vedantic maxims, 'I am Brahma' (*Aham Brahmasmi*), 'Thou art That (*Tat Twam Asi*)' and the like, more so when these truths are revealed through instruction imparted by a realised preceptor. Hence Sankara insists on the necessity of instruction by a *Sadguru* for the aspirant after realisation.

Though realisation of the Vedantic truths is the final goal set before the aspirant, even the very knowledge of those truths has the effect of changing one's outlook towards life and society. It is the want of such a knowledge that is the root cause of all our troubles and the present world catastrophe. As Sir Radhakrishnan has aptly put it, 'While resolved to renounce nothing, this generation wishes to enjoy the fruits of renuncia-

tion'. For this, we have to 'renounce the primitive man within us'. As the editorial in the recent June issue of the Vedanta Kesari says, 'Real progress is progress in charity and charity begins where primitiveness ends. The primitive man is after infinite power and we have today as much of power without purpose. And the progression in the amassing has ominously synchronised with a regression in charity and the horrors of the century. Charity cannot progress towards universality and pave for desirable ends, unless the prevailing cosmology is either monotheistic or pantheistic, unless there is a general belief that all men are the sons of God or in the Indian phrase 'thou art that' '*tatvam asi*'. The goal we desire to reach being the ideal society of the prophets, a society of just, peaceable, morally and intellectually progressive community of non-attached and responsible individuals, the means we adopt therefor must be worthy of the ends'. Then only the real age of the millennium will dawn wherein one feels that the whole world is one's family of kith and kin, a place for nothing but love and fellow feeling, in short a (वसुधैवकुटुम्बकम्) or a universe of big brotherhood.

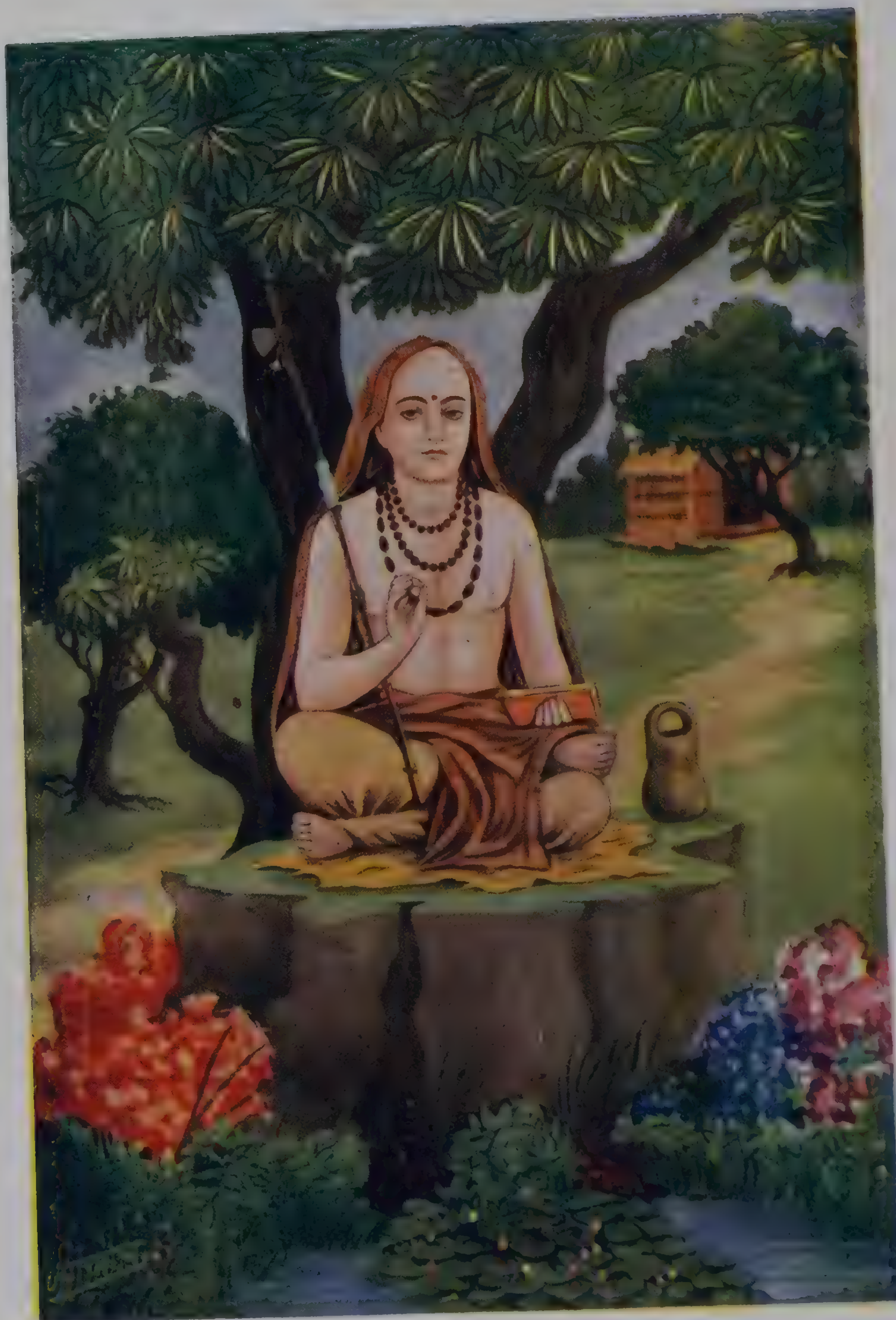
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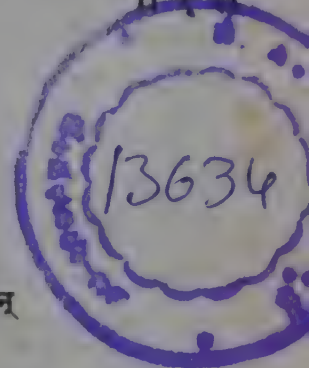
भगवान् श्रीशङ्कराचार्य

THE GITA PRESS, GORAKHPUR. No. 1046.

॥ श्री ॥

॥ आत्मबोधः ॥

तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम् ।
मुमुक्षूणामपेक्ष्योऽयमात्मबोधो विधीयते ॥ १ ॥



—:o:—

॥ श्रीगणेशाय नमः ॥

प्रकृतिविकृतिभिन्नो योऽवतीर्णः कृपालु
र्जनिभयमपहर्तुं स्वात्मबोधं प्रचक्रे ।
मम हृदि निवसन् यो दीपिकां तस्य कुर्वन्
तमविकृतमखण्डानन्दबोधं नमामि ॥
योऽखण्डानन्दमूर्तिः श्रीदक्षिणामूर्तिरूपतः ।
अवतीर्णस्सदापूर्णमव्रणं तमुपास्महे ॥
नत्वाऽनन्दगुरुं व्याख्या संक्षेपेण यथामति
क्रियतेऽस्यात्मबोधस्य ममापि ज्ञानसिद्धये ॥

इह खलु भगवान् परमकृपालुः श्रीशङ्कराचार्यः मुख्याधिकारिणामुपनिषद्भाष्यं सूत्रभाष्यं गीताभाष्यमिति वेदान्तप्रस्थानत्रयं निर्माय तदवलोकनाशक्तानां मुमुक्षूणामनुग्रहार्थं सर्ववेदान्तसारसंग्रहमात्मबोधाख्यं प्रकरणं चिकीर्षुः प्रतिजानीते । तपोभिरिति । नित्यनैमित्तिकैरेव कुर्वाणो दुरितक्षयमिति वचनात तपोभिः कृच्छ्रचान्द्रायणादिनित्यनैमित्तिकाद्यनुष्ठानैः क्षीणपापानां नष्टकलुषाणां अत एव शान्तानां अक्षोभितचित्तानां—दमादीनामुपलक्षणमेतत्—वीतरागिणां रागः ऐहिकामुष्मिकसुखभोगेच्छा स वीतो नष्टो येषां सर्वविरक्तानामित्यर्थः— सदसद्विवेकोपलक्षणमेतत—ईदृशानां मुमुक्षूणां तीव्रमोक्षेच्छावतां अपेक्ष्यः अपेक्षणीयः दर्शनीय इत्यर्थः अयं आत्मबोधः वक्ष्यमाण-

मात्मज्ञानप्रकाशकं शास्त्रमित्यर्थः विधीयते विधिमुखेन उपदिश्यते प्रोच्यत इत्यर्थः। अनेन अनुबन्धचतुष्टयमुक्तं भवति। तथा हि विषयः प्रयोजनं संबन्धोऽधिकारीत्यनुबन्धचतुष्टयम्। आत्मबोध इति पदेनात्मात्मज्ञानमेव विषयः मुमुक्षूणामितिपदेन मोक्ष एव प्रयोजनम्। प्रकाश्यप्रकाशकभावस्संबन्धः। साधनचतुष्टयसंपन्न एवाधिकारी। साधनचतुष्टयं नाम सदसद्विवेकः विरागः शमादिषट्कं मुमुक्षुत्वं चेति। तत्र ब्रह्मैव सत्तदन्यत्सर्वमसदिति पुराणश्रवणादिना स्वयमेव जायमानं ज्ञानं सदसद्विवेकः। इहपरसुखवैरस्यं विरागः। शमः दमः उपरतिः तितिक्षा समाधानं श्रद्धेति शमादिषट्कम्। तत्र शमोऽन्तरिन्द्रियनिग्रहः। दमो बाह्येन्द्रियनिग्रहः। विषयेभ्यो निवृत्तानामिन्द्रियाणां पुनर्विषयप्रवृत्तिराहित्येनावस्थितिः सन्यासो वा उपरतिः। शीतोष्णादिदुःखसहनं तितिक्षा। चित्तस्यात्माभिमुखावस्थानं समाधानम्। गुरौ वेदान्तवाक्येषु च विश्वासः श्रद्धा। मोक्षेच्छा मुमुक्षुत्वमिति संक्षेपः। तथा च श्रुतिस्मृतयः—परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात्। शान्तोदान्त उपरतस्तितिक्षुस्समाहितो भूत्वात्मन्येवात्मानं पश्यति मुमुक्षुर्वै शरणमहं प्रपद्ये। प्रशान्तचित्ताय जितेन्द्रियाय प्रहीणदोषाय यथोक्तकारिणे। गुणान्वितायानुगताय सर्वदा प्रदेयमेतत्सततं मुमुक्षवे। इति॥

तपोभिः (by religious austerities) क्षीणपापानां (whose sins have been reduced or destroyed) शान्तानां (who are calm) वीतरागिणां (who are devoid of attachment) मुमुक्षूणां (who are desirious of emancipation) अपेक्ष्यः (to be desired for) अयं आत्मबोधः (this treatise of Self-knowledge) विधीयते (is done).

1. This treatise of the Knowledge of the Self is done for the guidance of those whose sins have been destroyed by religious austerities, who are calm, devoid of attachment and are after Moksha (or emancipation of the Soul from bondage).

Notes:—The first sloka is by way of Introduction. The venerable seer Sri Sankaracharya first composed the three great works of Upanishad Bhashyam, Brahma Sutra Bhashyam and Bhagawad Gita Bhashyam, masterly commentaries of the original treatises, for the guidance of those qualified by birth, environments and mental, moral and spiritual developments. For the guidance of the unqualified mass, he has, out of great compassion for them, composed this small treatise of the knowledge of Self, which is the quintessence of the sublime truths of Vedanta philosophy.

This sloka gives the clue to the fourfold introductory reasons for the theme discussed herein. They are the subject discussed, the object aimed at, the relation between the revealer and the revealed and those qualified to take up to it. The word Atma-Bodha suggests the subject discussed, i. e., the Knowledge of the Self. The word 'Mumukshu' suggests the object aimed at, viz, emancipation of the soul from bondage. The qualified are those who have acquired the fourfold requisites of (1) the discrimination between what is real and unreal (2) non-attachment (3) the sixfold qualities of calmness and the like and lastly (4) the desire for emancipation. The knowledge that duly dawns in one after a close study of the Puranas and the like that Brahman alone is real and that everything else is unreal is what is called right discrimination. By Non-attachment is meant that aversion to pleasures, mundane and celestial. The sixfold qualities mentioned above are Sama, Dama, Uparathi, Thithiksha, Samadhana and Sraddha. By Sama is meant the restraint of the internal senses; Dama means the control

of the external senses. By Uparathi is meant that attitude wherein the senses being drawn from their objects are kept controlled without resorting again to their objects. It may also mean renunciation. The indifferent endurance of afflictions like heat or cold and the like is Thithiksha or forbearance. Samadhana is that direction of the mind or chitta constantly on the soul. Sraddha is that faith in the preceptor and Vedantic maxims. By the last requisite of Mumukshuthwam is meant that desire for the emancipation of the soul from all bondage. These requisites have been emphasised for the guidance of the initiate by all Srutis and Smritis.

ननु मोक्षसंपादने गङ्गास्नानकृच्छ्रचान्द्रायणाग्निहोत्रस्तोत्रमन्त्रजपाद्यनेकसाधनेषु सत्सु किमात्मज्ञानेनेत्याकाङ्क्षायामाह :—

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।
पाकस्य वह्निवत् ज्ञानं विना मोक्षो न सिद्ध्यति ॥ २ ॥

बोध इति । अन्यसाधनेभ्यः आत्मज्ञानव्यतिरिक्तेभ्यः कृच्छ्रचान्द्रायणादिकर्मयोगेभ्यस्सर्वेभ्यो बोधः ज्ञानं ब्रह्मात्मैक्यविषयं साक्षादितरानपेक्षमपरोक्षं मोक्षैकसाधनं मोक्षस्य साधनसाध्यश्रवणादिजन्यज्ञानद्वारा स्वस्वरूपावस्थानलक्षणस्य एकसाधनं मुख्यकारणं। हि यस्मात् कारणात् पाकस्य पचनक्रियाया वह्निवत् यथा सलिलतण्डुलेन्धनादिसाधनेषु सत्स्वपि अग्निं विना पाको न जायते तथा ज्ञानं ब्रह्मात्मैक्यविषयं विना मोक्षः उक्तलक्षणः न सिद्ध्यति । यस्मान्नित्यनैमित्तिकादिसाधनं चित्तशुद्धिद्वारा क्रमेण मुक्तिं साधयिष्यति । ज्ञानं तु जन्ममात्रेण साक्षान्मोक्षं प्रयच्छति । तस्मात् केवलज्ञानस्यैव साक्षान्मोक्षहेतुत्वमिति भावः ॥ ननु । विद्वान्यजते—यावज्जीवमग्निहोत्रं जुहुयात्—श्रौतं वापि तथा स्मार्तं कर्मालम्ब्य वसेद्द्विजः तद्विहीनः पतत्येव ह्यालम्बरहितान्धवत्—कर्मणैव हि संसिद्धिमास्थिता जनकादयः—इत्यादिश्रुतिस्मृतिभगव

द्वचनात् न केवलज्ञानस्य मुक्तिहेतुत्वं वक्तव्यं किन्तु कर्मसमुच्चितस्यैवेति चेन्न । ज्ञानकर्मणोः स्थितिगतिवत् परस्परविरोधित्वेनैकबुद्ध्याश्रयत्वानुपपत्तेः । "लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ । ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्" ॥ इति बुद्धिद्वयविषयत्वेन भगवतैव प्रतिपादितत्वाच्च । तर्हि विद्वान् यजत इत्यादिश्रुत्यादीनां व्याहतिरितिचेन्न । विद्वान् यजत इत्यत्र द्रव्यमन्त्रतन्त्रादिपरिज्ञानवानिति विद्वच्छब्दार्थस्य वक्तव्यत्वात् तस्य कार्यं न विद्यते। नैवास्ति किञ्चित्कर्तव्यमस्ति चेन्न । स तत्त्वविदिति परमार्थविदां कर्तव्याभावस्मरणाच्च यावज्जीवश्रुतेः । श्रौतं वापि तथा स्मार्तमित्यादिस्मृतेश्च चित्तशुद्धिपर्यन्तोपयोगित्वात् यदहरेव विरजेत् तदहरेव प्रव्रजेदित्यादिश्रुतेः । तावत् कर्माणि कुर्वीत न निर्विद्येत यावता इत्यादिस्मृतेश्च । कर्मणैव हि संसिद्धिमास्थिता जनकादयः इत्यत्र यदि तावत् पूर्वे जनकादयः तत्त्वविदोऽपि प्रवृत्तकर्माणः स्युः ते लोकसंग्रहार्थं गुणा गुणेषु वर्तन्त इति ज्ञानेन संसिद्धिमास्थिताः कर्मसन्यासं कृतवन्त इत्यर्थः । अथ न ते तत्त्वविदः ईश्वरार्पितेन कर्मणा साधनभूतेन संसिद्धिं सत्त्वशुद्धिं ज्ञानोत्पत्तिलक्षणां वा सिद्धिमास्थिता जनकादय इति व्याख्येयमित्युपोद्घातप्रकरणे श्रीभाष्यकृद्भिः प्रतिपादितत्वाच्च । ननु सांख्ययोगौ पृथग् बालाः प्रवदन्ति न पण्डिताः । एकमप्यास्थितस्सम्यगुभयोर्विन्दते फलम् ॥ यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते । एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ इति गीतायां सांख्ययोगयोः फलैकत्वस्मरणात् कर्मणश्च साक्षान्मोक्षहेतुत्वमिति चेन्न । अस्य वचसः कर्मस्तुतिपरत्वादीश्वरार्पणबुद्ध्या क्रियमाणस्य कर्मणश्चित्तशुद्धिद्वारा ज्ञानहेतुत्वेन मोक्षहेतुत्वस्य विवक्षितत्वात् काम्यकर्मणः बन्धहेतुत्वात् । दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः इत्यादिभगवद्वचनाच्च । तस्मात् सिद्धं केवलज्ञानस्यैव साक्षान्मोक्षहेतुत्वं न तु कर्मसमुच्चितस्य ज्ञानस्येति । ज्ञानादेव तु कैवल्यम् न कर्मणामनुष्ठानैर्नदानैस्तपसापि वा। कैवल्यं लभते मर्त्यः किन्तु ज्ञानेन केवलम् । इत्यादि श्रुतिस्मृतिप्रसिद्धेश्च । अनेन ज्ञानिनां कर्माभावः सूचितः ॥

बोधः (Knowledge of the Self) अन्यसाधनेभ्यः (from among other means) हि (verily) साक्षान्मोक्षैकसाधनं (the one

direct or real means for emancipation.) पाकस्य (for cooking) वह्निवत् (like fire) ज्ञानं विना (without Knowledge) मोक्षः (emancipation) न सिद्ध्यति (is not obtained.)

2. Compared with other means, Knowledge of the self is verily the one direct means for emancipation. As fire is necessary for cooking, so without Knowledge of the Self no emancipation is to be had.

Notes:—Slokas 2 to 5 describe the means for moksha. The other means alluded to here refer to the rituals of vows, fasting, etc. enjoined by the path of Karma. By knowledge of Self is meant the realisation of the identity between the Supreme Brahma and the individual soul. Moksha is that state where in the real nature of the soul is realised through the knowledge obtained from a study of the Vedas, Puranas and the like. Even though there are water, rice and fuel, cooking cannot be done without fire. So also for Moksha, knowledge of the Self is the most essential means, neither penance, nor vows nor fasts nor any other ritual. If knowledge is thus the only means for Moksha and not Karma, then the scriptural injunctions like "the learned should offer sacrifice", 'one should offer sacrifice to fire as long as there is life', 'the twice-born should live performing the rituals enjoined by Srutis and Smritis, without which one falls down like a blind man, 'Janaka and others attained the supreme state through action' and the like lose their significance. Hence it may be suggested that it is not mere

knowledge of the Self the only means for freedom, but that knowledge mixed with the performance of Karma or rituals. But this suggestion cannot stand. Knowledge and action are like complete rest and motion, contradictory to each other. Hence the same mind cannot conceive of them both in the same intensity and realise. The Lord has Himself declared in Gita that the path of knowledge is for Samkhyas and that of Karma for Yogis. If this is so, then the importance attached to the scriptural injunctions of the performance of Karma as the means to freedom loses all their weight. But the scriptural injunctions giving importance to the rituals are explainable on other grounds without mitigating the supreme and essential importance of the knowledge of the Self. For example, the injunction that the learned should offer sacrifice has more reference to the means for the acquisition of the purity of mind than for emancipation, for, according to the scriptures, a really learned man has nothing to do. He has realised all. Likewise all those that enjoin on Karma have for their primary goal the purity of mind which is a step towards the knowledge of Self. The reference to Janaka and the importance of Karma in the path to achieve the supreme state is more to lead the mass to follow the great. But Janaka is really a Sanyasin as he has realised the eternal truth. Further it is even suggested in the introductory chapter by that venerable commentator that Janaka was not a really realised soul. The reference to his Samsuddhi has allusion to his purity of mind, the prime cause for the dawn of absolute knowledge, as his actions, being done in a spirit of dedication to the Lord, conduce but to a purity of mind.

Further it is declared in Gita that both Samkhya (path of knowedge) and Yoga (path of action) conduce to the same goal. Hence it may be suggested that action is also the sole direct means for emancipation. But this conclusion is open to several objections The above teachings of the Gita are in the context aimed more at giving prominence to action. Actions done in a spirit of dedication to the Lord conduce to the purity of mind which is the initial cause for the dawn of knowledge and not for that of emancipation. Further, action done with a motive leads only to bondage, for the Lord has Himself declared in Gita that action is inferior to knowledge. Hence it is established that knowledge of the self alone is the one direct means for freedom, neither action nor anything else, and to the one who has attained that realised knowledge there is no necessity for the performance of any action whatsoever. Hence this sloka asserts the superiority of knowledge over ritualistic actions such as vows, fasts, pilgrimages, penance, spiritual incantations and the like.

कर्मणां विचित्रशक्तिमत्त्वात् कर्मैवाल्पमज्ञानं नाशयिष्यति। पुनः किमात्मज्ञानेनेत्याशङ्काय अज्ञानकर्मणोर्विरोधाभावात् न निवर्तयेदित्याह:—

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।
विद्याऽविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ ३ ॥

अविरोधितेति। कर्म नित्यनैमित्तिकादि सर्वं अविरोधितया अप्रतिपक्षत्वेन अविद्यां अज्ञानं न विनिवर्तयेत्, न विनाशयेत्। किन्तु मेघावरणमनावास्यान्धकारमिव प्रवर्द्धयेत। तर्हि को वा निवर्तक इत्याकाङ्क्षायामाह विद्येति। वेद्यते ज्ञायते वस्त्वनयेति विद्या श्रवणमननादिजन्यमात्मज्ञानमेव तेजस्सूर्यप्रकाशस्तिमिरसङ्घवत् गाढान्धकारमिव अविद्यां अज्ञानं निहन्ति

निश्शेषं विनाशयति॥ ननु विविधकरणजन्यं कर्म। ज्ञानस्याप्यन्तःकरणजन्यवृत्तित्वेन कर्मत्वात् कथमज्ञाननिवर्तकत्वं ज्ञानत्वव्यवहारश्चेति चेदुच्यते। वृत्तिः मानसं कर्मैव। सा न स्वयमज्ञाननिवर्तिका। किन्तु चैतन्यसंवलिता सती निवर्तिका भवति न तदानीं वृत्तेः कर्मत्वव्यवहारः। किन्तु यथा माणिक्यशिलायाः शिलात्वेऽपि प्रकाशवत्त्वेन रत्नदीपत्वव्यवहारः तथा चैतन्यसंवलितत्वेन कर्मत्वव्यवहारो गौणः न तु मुख्यः। स्वरूपज्ञानस्यैव मुख्यत्वात्। तर्हि स्वरूपज्ञानस्यैवाज्ञाननिवर्तकत्वे सति किमर्थं वृत्तिज्ञानस्याज्ञाननिवर्तकत्वमुच्यते इति चेन्न। स्वरूपज्ञानस्याज्ञानविरोधित्वाभावेन तन्निवर्तकत्वानुपपत्तेः सुषुप्तौ स्वरूपज्ञानस्य विद्यमानत्वेऽपि तद्विरोधित्वादर्शनाच्च। तस्मात् सुष्ठूक्तं विद्यैवाविद्यां निहन्तीति। अनेन कारणनाशात् कार्यस्यापि नाश इति न्यायेनाज्ञानकार्यमपि नाशयतीत्यूह्यम्। सदा सर्वं केवलात्मना प्रकाशत इति भावः॥

अविरोधितया (on account of non-opposition) कर्म (action) अविद्यां न विनिवर्तयेत् (will not destroy ignorance) विद्या (knowledge) अविद्यां (ignorance) निहन्ति एव (verily eradicates) तेजः (light) तिमिरसङ्घवत् (like the deep darkness).

3. Action or Karma not being opposed (to ignorance) cannot destroy ignorance. But knowledge does verily destroy ignorance, as light destroys the deepest darkness.

Notes :--The efficacy of action is great. It can of itself to a certain extent destroy ignorance. How then can it be said that knowledge alone can destroy ignorance? This doubt is answered in this sloka. Action is not opposed to ignorance. Likes do not repel each other. They only add to intensity as a bank of clouds conduce to intensify the darkness of a New moon night. It is only light that can dispel darkness. Darkness can only

intensify the originally existing darkness. Knowledge is that light. All actions are the result of the functions of certain organs of sense or faculties. Jnana or knowledge also arises out of the function of the internal organ called Anthhakkarana. Since jnana partakes of the nature of action, how can jnana be differentiated from action which it is and be ranked as a separate entity which is the sole direct means for freedom, as it is the product of a function or Vritti like Karma? The answer is as follows: No doubt a vritti or function is like action born of the mind. By itself it is not capable of dispelling or destroying ignorance unless it is combined with energy or Chaitanya. When it is so combined with energy it ceases to be called karma or action, like a stone of Manikhya gem though it is a stone as such ceases to be so styled and is termed a gem of light on account of its radiance. Hence when action is combined with chaitanya its nomenclature as action is only secondary. Its primary significance is that of knowledge Absolute. If then knowledge absolute alone can destroy ignorance, how can sensuous knowledge or Vrittijnana be said to have that power'? But knowledge Absolute or Swarupajnana is seen like action not opposed to ignorance. For in the state of Sushupthi (deep sleep) even though there is knowledge Absolute, it is not seen opposed to ignorance. Hence it is generally said that Vidya or knowledge destroys ignorance. So with the destruction of the root of ignorance, its effects also are destroyed, and then everything is seen to be but the one Supreme.

ननु प्रतिशरीरं पृथक् पृथगात्मनि विद्यमाने सति कथमेकत्वं सिद्ध्यतीत्याकाङ्क्षायामाह :—

अवच्छिन्न इवाज्ञानात्तन्नाशे सति केवलः ।
स्वयं प्रकाशते ह्यात्मा मेघापायेंऽशुमानिव ॥ ४ ॥

अवच्छिन्न इति । आत्मा कूटस्थासङ्गचिद्रूपः क्षेत्रज्ञः अवच्छिन्नोऽपि अज्ञानात् अवच्छिन्न इव भवति । ब्रह्मादिस्तंबपर्यन्तेषु शरीरेषु आत्मा पृथक् पृथगस्तीव स्वाज्ञानदोषादित्यर्थः । तन्नाशे तस्य अज्ञानस्य नाशे सति मेघापाये वलाहकस्य विनाशे सति अंशुमान् सूर्य इव केवलः एकस्सन् स्वयं प्रकाशते सूर्यवदितरप्रकाशानपेक्षं सर्वप्रकाशकत्वेन सर्वसाक्षित्वेन स्वयमेव प्रकाशते हि अयं आत्मेत्यर्थः । यद्वा आत्मा सत्यज्ञानानन्दस्वरूपः परमात्मा परं ब्रह्म परिपूर्णोऽपि अज्ञानात् समष्टिव्यष्ट्यात्मकमायाविद्योपाधितः अवच्छिन्न इव घटमठाद्युपाधिभिराकाश इव समष्टिव्यष्ट्याद्युपाधिभिरात्मानेक इव भातीत्यर्थः। तन्नाशेसति गुरुमुखाद्वेतान्तश्रवणादिजन्यज्ञानेन तस्मिन्नज्ञाने नष्टे सतीत्यर्थः । केवलः एकः देशकालादिपरिच्छेदरहित इत्यर्थः । घटाद्युपाधिनाशे आकाश इव समष्ट्याद्युपाधिनाशे पूर्ण एव भात्यात्मेत्यर्थः । ननु विद्याविद्यां निहन्त्येवेति पूर्वोक्तन्यायेन तमोनाशने दीपस्येवाज्ञाननाशने केवलात्मज्ञानस्यैव कारणत्वे सति अज्ञाननाशस्यात्मज्ञानकारणत्वं कथमुच्यते इति चेन्न । वृत्तिज्ञानत्वादज्ञान-नाशकज्ञानस्य स्वरूपज्ञानं त्वज्ञाननाशात स्वयमेव प्रकाशत इति सदृष्टान्तमुप-पादयति स्वयमिति । आत्मा सत्यज्ञानानन्दात्मकः परमात्मा परं ब्रह्म मेघापाये मेघस्य स्वावरणभूतस्य अपाये प्रचण्डवायुवेगेन नाशे सत्यंशुमान् सूर्य इवाज्ञाननाशे अज्ञानस्य स्वावरणभूतस्य नाशे सद्गुरुमुखाद्वेदान्तश्रवणादिजन्यवृत्तिज्ञानेनाज्ञाने विनष्टे स्वयमेवात्मा प्रकाशत इत्यर्थः । एतेनात्मनो देहेन्द्रियादिभिन्नत्वं चित्प्रकाश-कत्वं तद्धर्मकर्माधारपृष्टत्वं स्वप्रकाशत्वं पूर्णत्वं नित्यत्वमखण्डानन्दरूपत्वं च । अनात्मनस्त्वनृतजडदुःखात्मकत्वं परिच्छिन्नत्वमात्मप्रकाश्यत्वं ज्ञानविनाश्यत्वं च सूचितं भवति ॥

अवच्छिन्नः इव (as separate) अज्ञानात् (out of ignorance) तन्नाशे सति (on its destruction) केवलः (the one sole) स्वयं प्रकाशते (shines by itself) हि (verily) आत्मा (soul) मेघापाये (on the dispelling of clouds) अंशुमान् इव (like the Sun).

4. The Supreme soul appears finite on account of ignorance. But when that ignorance is destroyed, verily that one Atma or Soul shines by itself like the Sun when the clouds are dispelled.

Notes:—It was suggested in the last sloka that when Avidya or ignorance was destroyed, the Atma (Supreme Soul) would shine as the one All-pervading though the self appears finite in every embodiment. This is explained in this sloka. The Supreme is the One that is above all, that is dispassionately non-attached, that is verily Intelligence itself and the seer of everything else. It is infinite though it appears finite in the several embodiments from Brahma to the blade of grass. This finiteness of the Supreme Infinite is due to our ignorance. When this ignorance is dispelled the Supreme shines as the only one pervading all as the sun shines by its own light when the clouds are dispelled.

This sloka is explained in another way also. The Supreme Self is verily of the nature of Truth, Knowledge and Bliss absolute. It is infinite. It appears finite in every embodiment on account of the attributive adjuncts of Maya or ignorance as collective or individual, as the sky or ether appears finite on account of the attributive adjuncts of the pitcher and so forth. When that conception of finiteness, born out of the attributes on account of ignorance, is destroyed with the dawn of true knowledge obtained by a close study of Vedanta and instruction from the preceptor, the Supreme shines as the One only infinite. When thus the knowledge or realisation of the One Infinite Supreme or "*Kevalatmajnana*" is the cause for the destruction of ignorance,

how can it be said in consistency with the statement in the previous sloka that Vidya verily destroys Avidya, that the knowledge of the Self or "*Atma jnana*" is the cause for the destruction of ignorance? The answer is that by instruction imparted by the preceptor, there arises the knowledge of the Self in the aspirant. This is called Vritti jnana or sensuous knowledge. This destroys ignorance. When that shroud of ignorance is destroyed, Knowledge Absolute or Swarupa jnana shines of itself, as illustrated by the Sun shining of itself, when the shroud of clouds is dispelled by the fury of wind. By this is suggested that the Self is different from the body and the senses, is of the nature of pure Intelligence, untainted by attributes or actions, Self luminous, Infinite, eternal and of the nature of Bliss Absolute. Everything else other than Atma is unreal, inert, conducive to pain, finite, illumined by Atma and destructible through right knowledge.

ननु वृत्तिज्ञानेनाज्ञाने नष्टेऽपि वृत्तिज्ञानस्य स्वभिन्नत्वेन विद्यमानत्वात् कथमात्मनः केवलतेत्याकाङ्क्षायामाह :—

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।
कृत्वाज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥ ५ ॥

अज्ञानेति । ज्ञायते वस्त्वनेनेति ज्ञानं वेदान्तश्रवणादिजन्यं स्वाज्ञाननिवर्तकं वृत्तिज्ञानं कर्तृ। अज्ञानकलुषं अज्ञानेन कलुषीभूतं रजस्तमस्तत्कार्यरागद्वेषनिद्रालस्यादिनानाविधमलिनवासनाविशिष्टं जीवं स्वाज्ञानवशात् सोपाधिकतां प्राप्तमात्मानं ज्ञानाभ्यासात् गुरूपदेशानुरूपेण समकायशिरोग्रीवादियमनियमशमादिसाधनसम्पन्नं सन्क्रियमाणविजातीयानन्तरितसजातीयप्रत्ययावृत्तिलक्षणात् जलं उदकं कतकरेणुवत् कतकस्य औषधविशेषस्य चूर्णमिव विनिर्मल

विशेषेण निर्गतानि मलानि रजस्तमस्तत्कार्याणि यस्मात्स विनिर्मलः निश्शेष-विनष्टसर्ववासन इत्यर्थः। तं कृत्वा स्वयमपि नश्येत् । यथा कतकरेणुः आविलं जलं निर्मलं कृत्वा स्वयमपि पङ्केन सह विलीयते तथा वृत्तिज्ञानमपि वासना-कलुषमात्मानं सर्ववासनानिर्मुक्तं कृत्वा स्वयमपि वासनया सह विलीयते । स्वस्यापि तत्कार्यान्तर्भूतत्वात् । तदानीमद्वय एवात्म प्रकाशत इति भावः । एतेन प्रपञ्चस्सर्वोऽप्यनित्यः आत्मैव नित्य इत्युक्तं भवति ॥

अज्ञानकलुषं (sullied with ignorance) जीवं (the individual Self) ज्ञानाभ्यासात् (through the process of knowledge) विनिर्मलं (pure) कृत्वा (having done) ज्ञानं (knowledge) स्वयं नश्येत् (dies of itself) जलं (water) कतकरेणुवत् (like the particles of Kataka or cleaning nut).

5. Sensuous knowledge by practice having made pure the individual self or Jiva sullied with ignorance dies of itself (with the ignorance), like the dust of the cleaning nut does with water.

Notes:—When through sensuous knowledge or Vrittijnana ignorance is destroyed and when that knowledge remains as a separate entity, how can the soul be said to be the one All-pervading? This is explained in this sloka.

The knowledge referred to here is Vrittijnana The Jiva or the individual soul is sullied with ignorance, such as the taint of love, hatred, dullness, inertia and the like. The Jiva or individual self is verily the Supreme soul embodied with attributes. By the practice of Yama, Niyama and so forth with the aid of a preceptor and the consequent gain of calmness, restraint and the like, sensuous knowledge dawns in one

and begins to bear fruit. It purifies the dirt and destroys the ignorance and along with that destruction of ignorance dies itself too, just as the dust of cleaning nut when thrown in impure water destroys the impurities therein and dissolves itself along with the dirt. Then verily the Supreme alone shines as the one All-pervading.

ननु प्रत्यक्षेणानुभूयमानोऽयं प्रपञ्चस्सर्वोऽप्यनित्य इत्युक्तिः प्रत्यक्षविरोधान्न ग्राह्या। किन्तु प्रपञ्च एव ग्राह्यः पुत्रमित्रकलत्रादिविषयसुखपूर्णत्वात् प्रपञ्चस्येत्याशङ्कां स्वप्नदृष्टान्तेन परिहरति॥

संसारस्स्वप्नतुल्यो हि रागद्वेषादिसंकुलः।
स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भवेत् ॥ ६ ॥

संसार इति। रागद्वेषादिसङ्कुलः कामक्रोधादिभिः परिपूरितः संसारः प्रपञ्चः स्वप्नतुल्यो हि स्वप्नसमानः खलु। स्वकाले स्वस्यकारणभूताज्ञाने स्थिते सति असत्योऽपि संसारः सत्यवत् यथार्थ इव भाति। प्रबोधे सति अद्वैतब्रह्मात्मविज्ञाने सति असत् भवेत्। यथा निद्राप्रबुद्धस्य स्वप्नस्तथाविद्यानिद्राप्रबुद्धस्य संसारो न स्यादिति भावः। तस्मात्संसारविषयसुखाशां परित्यज्यात्मसुखसंपादन एव यत्नः कर्तव्य इति सूचितम्॥

संसारः (worldly existence or sense univere) स्वप्नतुल्यः हि (verily like unto a dream) रागद्वेषादिसङ्कुलः (filled with love hatred and the like) स्वकाले (in its time) सत्यवत् भाति (appears to be real) प्रबोधे सति (on awakening) असत् भवेत् (becomes unreal).

6. The Samsar or worldly existence which is full of love, hatred and the like is verily like unto a dream. It appears real in its time (during

ignorance) but becomes unreal on awakening (or dawn of true knowledge).

Notes:—Slokas 6 to 11 describe the nature of the world. To assert that this entire visible universe is unreal is not correct when this existence is full of the pleasures of the life as we realise them in enjoyment. This alleged unreality is opposed to experience. Hence it may be said that the Samsar should be accepted as real. This is refuted in this sloka by the illustration of dream. In a dream we feel so many pleasures or pains, but on awakening we realise those feelings were only unreal. Likewise this Samsar is a dream of unrealities. It exists as long as one is involved in ignorance during which period it appears real. But when true knowledge dawns, it disappears and has no real existence. Hence worldly pleasures are to be shunned as unreal, and efforts should be directed for the attainment of Atma Sukha or Bliss Supreme which is alone real.

उक्तमेव प्रपञ्चमिथ्यात्वं प्रकारान्तरेण दृष्टान्तपूर्वकं मुमुक्षूणां विषयपरित्यागे निर्विचिकित्सत्वाय द्रढयति ॥

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा ।
यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमद्वयम् ॥ ७ ॥

तावदिति । यथा शुक्तिकारजतं आतपस्थितशुक्तिकायां प्रतीयमानं रौप्यं तथा यावत्पर्यन्तं सर्वाधिष्ठानं माया तत्कार्याणां जीवेश्वरजगतां सर्वेषामधिष्ठानमाश्रयं अद्वयं द्वयरहितं सजातीयविजातीयस्वगतभेदरहितमिति यावत् ब्रह्माखण्डानन्दरूपं न ज्ञायते सद्गुर्वनुग्रहतस्सम्यक् न विजानाति तावत्पर्यन्तं जगत् मायातत्कार्यरूपप्रपञ्चस्सत्यं भाति । न त्वधिष्ठानज्ञाने सतीत्यर्थः । एतेन शुक्तिकायां रजतं यथा कालत्रयेऽपि नास्ति तथेति स्फुटमुक्तम् ॥

तावत् सत्यं (so long real) जगत् (world) भाति (shines) शुक्तिकारजतं यथा (like the silver in the mother of pearl) यावत् न ज्ञायते (as long as is not realised) ब्रह्म (the Supreme Absolute) सर्वाधिष्ठानं (the all-supporting) अद्वयं (the one without a similar.)

7. Like the silver in the mother of pearl, the world appears to be real so long as the All-supporting Unique Supreme Absolute is not realised.

This sloka further corroborates the unreality of the universe by the illustration of silver in the mother of pearl. In the mother of pearl exposed to light there appears the silver shining as long as it is so exposed. So also as long as there is ignorance in the Self the world appears real. With the destruction of that ignorance and the consequent dawn of Blissful Brahma, that Brahma alone becomes real; everything else, the world included, then becomes verily unreal and evanescent. As there is no real silver at any time in the mother of pearl, so there is never at any time any reality to the world and the like except for the Supreme All-pervading, Immutable, Omniscient Brahma.

पूर्वस्मिन् श्लोके जगन्नास्तीत्युक्तम् । तथापि ज्ञानोदयपर्यन्तं प्रतीयमानं यज्जगत्सृष्ट्यादिकं तत् सर्वमीश्वर एवाभिन्ननिमित्तोपादानभूते ब्रह्मणि प्रतिपादयति ॥

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।
सर्गस्थितिलयान् यान्ति बुद्बुदानीव वारिणि ॥ ८ ॥

उपादान इति। अखिलाधारे माया तत्कार्याणां समष्टिव्यष्ट्यात्मकानां सर्वेषामाधारभूते उपादाने तन्तोर्णनाभिवत् सकलजगदुत्पत्तेरादिकारणे अभिन्न-

निमित्तोपादानकारण इति यावत् परमेश्वरे परमश्चासावीश्वरश्चेति परमेश्वरः परं ब्रह्म अभिन्ननिमित्तोपादानभूतं तस्मिन् जगन्ति ब्रह्मादिस्तंबपर्यन्तानि समष्टि-व्यष्ट्यात्मकानि चराचराणि सर्वाणि वारिणि जले बुद्बुदानीव जलस्फोटा इव सर्गस्थितिलयान् सृष्टिस्थितिसंहारान् यान्ति गच्छन्ति । एतेन कारणाभिन्नं कार्यमितिन्यायेन ब्रह्मकार्यं जगत्सर्वं ब्रह्मैवेति सूचितम् । प्रकृत्यादेरुपादानत्वं वदतां सांख्यादीनां मतं समस्तं निरस्तं च ॥

उपादाने (that which is the material cause) अखिलाधारे (that is All-supporting) जगन्ति (the worlds) परमेश्वरे (in the Supreme) सर्गस्थितिलयान् (creation, sustenance and dissolution) यान्ति (attain) बुद्बुदानि इव (like bubbles) वारिणि (in the water).

8. Like bubbles in the water, the worlds rise, exist and dissolve in the Supreme Lord who is the material cause and the prop of everything.

In the last sloka it was asserted that the world or Samsara was unreal. The same that appears real till the dawn of knowledge is nothing but the Supreme Brahma, the instrumental and material cause of everything. There are two kinds of causes for an effect. One is the instrumental cause as the potter is for the pot. The other is the material cause as the clay is for the pot. Here the Supreme Brahma is both the instrumental and material cause for the universe and everything in it. Just as bubbles rise, exist and dissolve in the water, so the entire universe and all objects therein rise, exist and dissolve in the Supreme Brahma. They are not in fact separate entities apart from the Supreme Brahma. This world, the product of Brahma, is verily Brahma, the root cause. By this, the doctrine of San-

khyas that Prakriti or matter is the prime material cause, is refuted.

ननु निर्विकारे ब्रह्मणि जगदुत्पत्त्यादयः कथमित्याकाङ्क्षायां मायाकल्पिता इत्याह :—

सच्चिदात्मन्यनुस्यूते नित्ये विष्णौ प्रकल्पिताः ।
व्यक्तयो विविधास्सर्वा हाटके कटकादिवत् ॥ ९ ॥

सच्चिदात्मनीति । सच्चिदात्मनि सच्चित्स्वरूपे नित्ये नाशरहिते चरमविकारशून्ये सर्वविकारशून्योपलक्षणमेतत् जननादिषट्भावविकारशून्य इत्यर्थः। अनुस्यूते सर्वत्रानुगते विष्णौ सर्वव्यापके परे ब्रह्मणि सर्वाः समस्ताः विविधाः बहुविधाः व्यक्तयः देवमनुष्यतिर्यगादयः हाटके हेम्नि कटकादिवत् कङ्कणादय इव प्रकल्पिताः मायया चैतन्याधिष्ठितया प्रकर्षेण कल्पिता एव न तु ब्रह्मणोऽभिन्ना इत्यर्थः । एतेन यत् कल्पितं तन्मिथ्येति न्यायेन मायाकल्पित नामरूपात्मकस्य जगतोऽसत्त्वं तदधिष्ठानस्य परब्रह्मण एव सत्त्वं चात्रापि सम्यक् सूचितं भवति ॥

सच्चिदात्मनि (of the nature of Reality and Intelligence) अनुस्यूते (interwoven or immanent) नित्ये (eternal) विष्णौ (in the All-Pervading Brahma) प्रकल्पिताः (are super-imposed) व्यक्तयः (individuals) विविधाः (diverse) सर्वाः (all) हाटके (in gold) कटकादिवत् (like bangles and the like).

9. On that Brahma who is Vishnu or All-pervading, Eternal, Immanent and Reality and Intelligence are super-imposed all the diverse individuals, like bangles and the like on gold.

When it is suggested that the Supreme Brahma undergoes no modification nor is subject to any change, how can it be sustained that the universe and the like

have their origin in that Brahma? The answer is that these manifestations are not real, that Brahma undergoes no change and all these appearances are but the effect of Maya or illusion.

The sloka alludes to the nature of the Supreme Brahma. It is of the essence of Reality and Intelligence. It is Nitya, not liable to destruction, nor has it any birth and other modifications of growth and so forth. It is Anusyoota, interwoven in all and so Immanent. It is Vishnu—the All-pervading Omni-present. The individuals that appear to be real are diverse and many like celestials, human beings, lower animals, birds, and the like. These are revealed as separate entities through the power of Maya or illusion. In fact they are not different from the Supreme Brahma. According to the maxim what is super-imposed is unreal, the universe that is superimposed by Maya is unreal. Brahma alone is the one Real.

उक्तमेवार्थमाकाशदृष्टान्तेन विशदयति ।

यथाऽऽकाशो हृषीकेशो नानोपाधिगतो विभुः ।
तद्भेदाद्भिन्नवद्भाति तन्नाशे केवलो भवेत् ॥ १० ॥

यथेति । हृषीकेशः हृषीकाणां मनोमुख्यानां सर्वेषामिन्द्रियाणामीशः ईशयिता नियामक इति यावत् विभुः सर्वव्यापकः परमात्मा परं ब्रह्म नानोपाधिगतः समष्टिव्यष्टिस्थूलसूक्ष्मकारणशरीरोपाधिषु गतः प्रतिबिंबितस्सन् तद्भेदात् तेषां उपाधीनां भेदात् घटाद्युपाधिभेदादाकाशो यथा तथा भिन्नवत् ब्रह्मविष्णुरुद्रादिरूपेण स्थित इव भाति । तन्नाशे पूर्वोक्तोपाधीनां नाशे सति केवलः घटाद्युपाधिनाशे सति तदवच्छिन्नाकाश इव ब्रह्मात्मैक्यज्ञानेनान्तःकरणाद्युपाधिनाशे सति तदवच्छिन्न आत्मा पूर्णो भवेदित्यर्थः । एतेनात्मनभिन्नत्वेन्द्रियादि-

चेष्टाकारणत्वं तद्भिन्नत्वं तद्धर्मकर्माद्यस्पृष्टत्वं सर्वव्यापकत्वं निर्विकारित्वं च सूचितं भवति ॥

यथा (like unto) आकाशः (ether or sky) हृषीकेशः (the Lord of senses) नानोपाधिगतः (on account of the diverse limiting adjuncts) विभुः (All-Prevading) तद्भेदात् (on account of their differences) भिन्नवत् (as different) भाति (appears) तन्नाशे (on their destruction) केवलः (one alone) भवेत् (will become).

10. Like unto sky, the Paramatma, who is the Lord of Senses and All-Pervading, appears different when conditioned by the diverse limiting adjuncts on account of the difference of those limiting adjuncts. On their destruction, That becomes the verily one existing.

That Brahma is really the one reality and everything else is illusory is illustrated from the nature of sky. The sky though all-pervading appears in a limited form within a pitcher and the like adjuncts. This diverse manifestatin of the sky in various ways is due to the nature of the limiting adjuncts into which it enters and is not of the essential nature of sky which is all-pervading. Likewise Paramatma appears different when it enters the diverse limiting adjuncts as collective, individual, concrete, subtle or causal form on account of the difference of those several forms, and not of its own nature that is really All-Pervading, thus suggesting that the Supreme Brahma is the cause of the activities of the senses yet different from them, that it is untainted with their nature and activities, that it is All-Pervading and that it undergoes no modification in essence at any time.

ननु जातिनामादिविशिष्टस्यात्मनः कथं नित्यमुक्तत्वमित्याकाङ्क्षायामाह :-

नानोपाधिवशादेव जातिनामाश्रमादयः ।
आत्मन्यारोपितास्तोये रसवर्णादिभेदवत् ॥ ११ ॥

नानोपाधीति । जातिनामाश्रमादयः जातिः मनुष्यत्वादिः नाम रामकृष्णादिः आश्रमः ब्रह्मचर्यादिः आदिशब्देन ब्रह्मक्षत्रियवैश्यशूद्रदीक्षितपण्डितपौराणिकादयश्च सर्वे नानोपाधिवशात् वक्ष्यमाणस्थूलसूक्ष्मकारणशरीरादिकारणवशादेव आत्मनि कालत्रयेऽपि जात्याद्यभावदृढीकरणार्थं एवकारः तोये रसवर्णादिभेदवत् यथा जले पदार्थान्तरसंयोगादेव मधुरादिरसत्वं शुक्लादिवर्णत्वं आदिशब्देन घनतादयश्च तथाऽऽत्मनि कूटस्थासङ्गचिद्रूपे आरोपिताः मायया कल्पिताः । तस्मादात्मनः जात्यादिरहितत्वं नित्यमुक्तत्वं च सिद्धम् ॥

नानोपाधिवशात् एव (verily on account of diverse limiting adjuncts) जातिनामाश्रमादयः (caste, name, order of religious life and the like) आत्मनि (in the Supreme) आरोपिताः (are super-imposed) तोये (in water) रसवर्णादिभेदवत् (like the distinctions of taste, colour and so forth).

11. Like the differences of taste, colour and the like are super-imposed on water (on account of its limiting adjuncts), so also the distinctions of caste, name, order of religious life and the like are merely those super-imposed on the Supreme on account of the diverse limiting adjuncts or conditions.

This sloka explains how the Supreme characterised by caste, name and the like can be said to be ever free. The word *Jati* here refers to the class of celestials, human beings and so forth. The *nama* here alludes to

the various appellations of objects and persons. *Asramas* are the four religious orders of life viz, the life of a celibate, householder, an anchorite and a sanyasin. The expression *Adi* suggests to include the four castes of Brahmin, Kshatriya, Vaisya and Sudra and also other classes like the learned, the versed in Puranic lore and so forth. These are the diverse limiting conditions or adjuncts into which the Supreme enters, thus creating the distinctions of concrete, subtle and causal forms. In fact, the Supreme is the only one real, the other distinctions are due to the adjuncts super-imposed on the Supreme. Water is in essence without any quality whatsoever. But on account of its contact with other limiting adjuncts such as sugar and the like, it assumes the nature of those adjuncts and appears sweet and so forth. As water is in essence without any quality, so is the Supreme Brahma without any characteristics. It is ever free and never really subject to anything.

इदानीं मायाकल्पितोपाधिवशादेव जातिनामादिकमित्युक्तम् । के ते उपाधय इत्याकाङ्क्षायां स्थूलसूक्ष्मकारणरूपान् त्रीनुपाधीन् सार्धद्वयेन क्रमेण प्रतिपादयति । तत्रादौ स्थूलोपाधिस्वरूपमाह :—

पञ्चीकृतमहाभूतसंभवं कर्मसञ्चितम् ।
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ १२ ॥

पञ्चीकृतेति । विक्षेपशक्तिमदज्ञानोपहितात्मसंभूतानामाकाशादीनां तमोगुणांशमेकैकं द्वेधा तदर्धांशं चतुर्धा विभज्य स्वस्वेतरभागेषु पञ्चधा संयोजनं पञ्चीकरणम् । तदुक्तं विद्यारण्यमुनिभिः

"द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः ।
स्वस्वेतरद्वितीयांशैर्योजनात् पञ्च पञ्च ते ॥ इति एवं पञ्चीकृतानि महाभूतानि आकाशादीन्येव संभवः उपादानकारणं यस्य तत्कर्मसञ्चितं कर्मभिः

पुण्यपापमिश्ररूपैर्निमित्तैस्संपादितं शरीरं स्थूलं समष्टिव्यष्ट्यात्मकं सुखदुःखानां भोगायतनं भोगार्थमायतनं सुखदुःखादीन्यनुभवितुमाधारभूतमित्युच्यते। पञ्चीकृतं पञ्चमहाभूतानि तत् कार्यं च सर्वं विराडित्युच्यते। एतत् स्थूलशरीरमात्मन इत्यादि श्रुतिभिरित्यर्थः। इदमेव स्थूलोपाधिः॥

पञ्चीकृतमहाभूतसंभवं (born of the five-fold compounds of the great elements) कर्मसञ्चितं (acquired of the resultant taints of Karma) शरीरं (the body) सुखदुःखानां (of the joys and sorrows) भोगायतनं (the seat of enjoyment) उच्यते (is said to be).

12. Sthula Sareera or the Gross body is born of the five-fold combination of the great elements, is acquired on account of the resultant taints of past actions and is the seat of enjoyment of pleasure and pain.

Notes:—Herein is described the nature of Sthula Sareera or Gross body. It was said that the distinctions of caste and the like are the result of the limiting adjuncts of Maya or illusion. Now those limiting adjuncts are classified under three heads, such as, Sthoola (gross), Sookshma (subtle) and Karana (causal), of which the nature of Sthoola Sareera is described in this sloka. This Sthoola Sareera is the outcome of the five-fold combination of the great elements. This five-fold combination is described as follows by the Sage Vidyaranya. Maya has two forces, viz. Vikshepa (manifestation) and Avarana (shrouding). On account of this manifestation power, are evolved the five great elements of Fire, Air, Earth, Water and Sky. These elements have each the three qualities of Sattwa (harmony)

Rajas (activity) and Tamas (inertia). The Tamasaic portion of each of these five elements is first divided into two equal parts; of these two parts, one is again divided into four equal parts and each combined with the undivided halves of others. If the first letters of the elements are made to represent them, the Pancheekrita Bhutas will be as shown below :

Earth $= \frac{1}{2}E + \frac{1}{8}W + \frac{1}{8}F + \frac{1}{8}A + \frac{1}{8}S$
Water $= \frac{1}{2}W + \frac{1}{8}E + \frac{1}{8}F + \frac{1}{8}A + \frac{1}{8}S$
Fire $= \frac{1}{2}F + \frac{1}{8}E + \frac{1}{8}W + \frac{1}{8}A + \frac{1}{8}S$
Air $= \frac{1}{2}A + \frac{1}{8}E + \frac{1}{8}W + \frac{1}{8}F + \frac{1}{8}S$
Sky $= \frac{1}{2}S + \frac{1}{8}E + \frac{1}{8}W + \frac{1}{8}F + \frac{1}{8}A$

This is called Pancheekaranam. The Sthoola Sareera is said to be born out of the great elements thus combined which is said to be its Upadana cause (material cause). Further this form is acquired through the resultant good and bad effects of one's deeds in past life, and this body is the seat of enjoyment of all pleasures and pains and not the Supreme Brahma. Thus embodied is that form of the Supreme Brahma which is known as Virat, comprehensive of all movable and immovable, visible and invisible of the Universes.

अथ सूक्ष्माङ्गमभिधीयते ।

पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् ।
अपञ्चीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ १३ ॥

पञ्चेति । पञ्चप्राणाः द्वे मनोबुद्धी दशेन्द्रियाणि ज्ञानकर्मेन्द्रियात्मकानि एतैस्सप्तदशभिः समन्वितं अपञ्चीकृतभूतोत्थं अपञ्चीकृतभूतेभ्यः समुत्पन्नं तत् सत्वरजोगुणांशोत्पन्नमित्यर्थः सूक्ष्माङ्गं सूक्ष्मशरीरं समष्टिव्यष्ट्यात्मकं

भोगसाधनं विषयसुखदुःखानुभूतेरसाधारणकारणमित्युच्यते ॥ अपञ्चीकृत-पञ्चमहाभूतानि तत्कार्यं च सप्तदशकं लिङ्गं भौतिकं हिरण्यगर्भ इत्युच्यते। एतत सूक्ष्मशरीरमात्मन इत्यादि श्रुतिभिरित्यर्थः ॥

पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितं (composed of the five Vital airs, the mind, the intellect and the ten senses) अपञ्चीकृतभूतोत्थं (born of the uncompounded elements) सूक्ष्माङ्गं (the subtle body) भोगसाधनं (the instrument of enjoyment or experiencing of pain and pleasure).

13. The Subtle body or Sookshma Sareera which is composed of the five Pranas, mind, intellect and the ten senses, and which is born of the uncompounded great elements is the instrument of experiencing pain and pleasure.

Notes:—After describing the nature of the gross body, here is described the nature of the subtle body or Sookshma Sareera. The five vital airs, the mind, the intellect and the ten senses of perception and action form the seventeen ingredients of this subtle body. This is born out of the uncompounded elements from the portions of Sattwa and Rajas, and not of Tamasa as the gross body is. Further this is the instrument of experiencing pain and pleasure that is within every collective and individual form. This embodied subtle form of the Supreme is known as Hiranyagarbha, as that gross form is known as Virat.

अथ कारणोपाधिमाह :—

अनाद्यविद्यानिर्वाच्या कारणोपाधिरुच्यते।
उपाधित्रितयादन्यमात्मानमवधारयेत् ॥ १४ ॥

अनाद्यविद्येति। अनिर्वाच्या सदसदादिभिर्वक्तुमशक्या। नन्वविद्याया अनिर्वचनीयत्वमयुक्तमुक्तं कारणाविद्यायाः वाच्यकार्यलिङ्गानुमेयत्वेन वाच्यत्वोपपत्तेरिति चेत्त्वमत्र प्रष्टव्यः किमविद्यायास्सच्छब्देन वाच्यत्वं उतासच्छब्देन सदसच्छब्देन वा। आद्ये सच्छब्दवाच्या अविद्या ब्रह्मणो भिन्ना वा अभिन्ना वा भिन्नाभिन्ना वा। नाद्यः 'एकं सद्विप्रा बहुधा वदन्ति' इत्यादि सदेकत्वप्रतिपादकश्रुतिविरोधापत्तेः ज्ञानबाध्यत्वाच्च। न द्वितीयः ब्रह्मणःशक्तिमत्त्वाभावप्रसङ्गात्—'परास्य शक्तिर्विविधैव श्रूयते' इत्यादि श्रुतिविरोधाच्च। किं च अभिन्नत्वपक्षे आत्मनः अनृतजडदुःखरूपत्वं वा मायायाः सच्चिदानन्दरूपत्वं वा स्यात्—अविद्यादि नामधेयमात्मनश्च संभवेत्। तस्मान्नकदाचिदप्यभिन्ना। न तृतीयः, भिन्नाभिन्नयोरुभयोः प्रियाप्रियवत परस्परविरुद्धत्वात। नाद्ये द्वितीयः अहमज्ञ इत्यखिलैरनुभूयमानत्वात। नाद्ये तृतीयः सदसतोरपि मिथो विरोधात—न च सावयवा व्योमादेरप्यतिसूक्ष्मत्वात। न च निरवयवा स्थूलजगदाकारेण परिणामत्वात। परस्परविरोधान्नोभयात्मिका। तस्मादनिर्वचनीयत्वमेव वक्तुमुक्तम्। एवं अनिर्वचनीया अनाद्यविद्या उत्पत्तिशून्या त्रिगुणात्मिका माया—ननु मायाया अनादित्वेनानन्तत्वात् मोक्षाभावप्रसङ्गस्तदर्थप्रयत्नवैयर्थ्यमद्वैतश्रुतिविरोधश्चेत्यादयो दोषा बहवस्संभवेयुस्तस्मादविद्याया अनादित्वमनुपपन्नमिति चेन्न। प्रागभाववत् अनादित्वेप्यन्तस्य सत्वात् ब्रह्मात्मैक्यज्ञानापनोद्यमितिश्रुतेः—'मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते'—इत्यादि भगवद्वचनाच्च। एतादृशी माया स्थूलसूक्ष्मशरीरद्वयकारणत्वात **कारणोपाधिः** कारणशरीरं समष्टिव्यष्ट्यात्मकमेवोपाधिरित्युच्यते शरीरद्वयकारणमात्माज्ञानं साभासमव्याकृतमित्युच्यते। एतत्कारणशरीरमात्मनः तच्च न सत् नासन्नापि सदसत्। 'न भिन्नं नाभिन्नं नापि भिन्नाभिन्नं कुतश्चित्। न सावयवं न निरवयवं नोभयं केवलब्रह्मात्मैकत्वज्ञानापनोद्यम्।—अव्यक्तनाम्नी परमेशशक्तिरनाद्यविद्या त्रिगुणात्मिका परा। कार्यानुमेया सुधियैव माया यया जगत्सर्वमिदं प्रसूयते। सन्नाप्यसन्नाप्युभयात्मिका नो भिन्नाप्यभिन्नाप्युभयात्मिका नो। साङ्गाप्यनङ्गाह्युभयात्मिका नो महाद्भुतानिर्वचनीयरूपा॥ इत्यादि श्रुत्यादिभिरित्यर्थः। एतत् त्रितयमनात्मा स्वदृश्यत्वज्जडत्वाच्चेति भावः। एतेनाविद्याकार्यस्य जगतस्सर्वस्याप्यनिर्वचनीयत्वं सूचितम्। आत्मानं तु उपाधित्रितयात् पूर्वोक्तस्थूलसूक्ष्मकारणोपाधीनां त्रितयात

अन्यं परं विलक्षणं चावधारयेत् नेतिनेतीति वाक्येनात्मानमुपाधिविनिर्मुक्तं कृत्वा निष्कलं निष्क्रियं शान्तमनन्तं सच्चिदानन्दं परं ब्रह्मैतदेवाऽहमस्मीति निर्द्धारयेदित्यर्थः ॥

अनाद्यविद्या (Ignorance that has no beginning) अनिर्वाच्या (that is indescribable) कारणोपाधिः इति (the causal Upadhi or limiting adjunct) उच्यते (is called) उपाधित्रयात् (other than these three Upadhis) अन्यं (another) आत्मानं (the Soul) अवधारयेत् (should understand)

14. The beginningless illusion or ignorance that is indescribable is known as the Causal body. One should understand the Atman or the Supreme as separate from these three Upadhis or limiting adjuncts viz. the Gross, Subtle and Causal bodies.

Notes:— Herein is described the nature of the Karana Sareera or the causal body. Avidya or ignorance is beginningless. It is indescribable too. But to say it is indescribable when the causal ignorance is manifesting in the effect as the subtle body may be said to be improper. If then Avidya is describable, is it existent, or non-existent, or both, and again if it is existent, is it different from, or not different from, or both different and non-different from Brahma? It cannot be different from Brahma, for the Scriptures declare the One Supreme Existent is called in many ways, and further it is liable to the influence of jnana or spiritual knowledge. Can it then be the same as Brahma? No, Brahma would have then no inherent power in itself which is against scriptural texts. Further, if Avidya were same as Brahma, their natures would be similar,

each partaking of the nature of the other, in which case the Supreme Atman would be unreal, inert and influenced by pain etc. like Maya, and Maya would also share the nature of Satchitananda like the Supreme, and Avidya would be another name for Brahma Nor can Avidya be said to be both different and non different from Brahma, for this is a contradiction in terms. If Avidya is thus not *existent*, can it then be *non existent ?* No; for every one experiences that he is ignorant. Then to say that Avidya is both existent and non-existent is a contradiction in terms also.

If Avidya is thus neither existent, nor non-existent, nor both existent and non-existent, can it be said to be organic? No, for it is subtler than the subtle ether. Can it be inorganic? No, for it evolves itself into that gross universe. Thus it can neither be both organic and inorganic too, being a contradiction in itself. Hence it is rightly said to be indescribable. This Maya is also beginningless and is endowed with the three qualities of Sathwa, Rajas and Tamas.

If then Maya or ignorance is beginningless it should be endless too. Will not then any attempt to be free from its bondage and for emancipation be only futile and opposed to Vedic or scriptural truth? Hence it may be said that to say it is beginningless is not proper. No; for the Srutis declare it has an end, which is obtainable through knowledge. Though beginningless without a prior existence, it has an end at the close of realisation. As this Maya is the cause of its embodiment into gross and subtle bodies, it is the causal body or Karana Sareera. This Avidya or Maya cannot be the cause of Brahma, for it is destroyed with the dawn of the know-

ledge of oneness of both Brahma and the Atman, as declared by the Scriptures. These three are but Upadhis or limiting adjuncts. They are not Brahman as they are seen separate and partake of the nature of inertia. By this is suggested the indescribable nature of the universe also which is but an effect of Maya. The Atman should therefore be understood as one distinct from these three Upadhis, gross, subtle and causal. Thus by a negation process, Atman should be differentiated from everything else and should be understood as of Satchitananda or Existence, Consciousness and Bliss Absolute in nature.

ननु देहेन्द्रियादिरूपेण स्थितस्यात्मनः कथं तद्विलक्षणत्वं नित्यमुक्तत्वं चेत्याकाङ्क्षायामाह :—

पञ्चकोशादियोगेन तत्तन्मय इव स्थितः ।
शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा ॥ १५ ॥

पञ्चेति । अन्नमयप्राणमयमनोमयविज्ञानमयानन्दमयाख्याः पञ्चकोशाः **तदादीनां योगेना**दिशब्दाज्जातिनामादीनां चात्मबुद्ध्योरत्यन्तसान्निध्यादध्याससंबन्धेनेत्यर्थः । अशुद्धोऽन्नमयादिः । तद्विलक्षणः **शुद्धात्मा** कूटस्थासङ्गचिद्रूपः परमात्मा । **नीलवस्त्रादियोगेन** कृष्णांबरादिसंबन्धेन **स्फटिको यथा** तथा **तत्तन्मयः** तत्तत्स्वरूप **इव स्थितः** । न तु तत्तद्रूपेणेत्यर्थः । एतेनात्मनः पञ्चकोशविलक्षणत्वं नित्यमुक्तत्वं च सम्यगुक्तं भवति ॥

पञ्चकोशादियोगेन (by the contact of the five sheaths and so forth) तत्तन्मय इव (as of their qualities) स्थितः (appearing) शुद्धात्मा (the immaculate Atman) नीलवस्त्रादियोगेन (by the contact of the blue cloth and the like) स्फटिको यथा (as unto the crystal.)

15. The Immaculate Atma, owing to its contact with the five sheaths and so forth, appears to partake of their qualities, just as the crystal reflects the blue cloth and the like.

Notes :—Slokas 15 to 18 describe the nature of Atma. The Atma gets embodied in the form of a body, the senses and the like. As such how can it be said to be different from them and to be ever free? This is explained in this sloka. The Atma is verily Immaculate. Owing to its contact with the five sheaths of food, the vital airs, mind, knowledge and bliss, and others like caste, name and so forth, it appears to share their respective qualities when in contact with them, but does not take their forms. These sheaths are impure, whereas Atma is Pure, Supreme and of the nature of Consciousness pure. Just as a crystal reflects the colour of the objects exposed to it, the Atma reflects the qualities of the adjuncts to which it becomes exposed. The crystal does not take the form of the cloth; so also the Atman does not take the form of the sheaths. Hence it is verily different from the sheaths and is ever free.

तर्हि पञ्चकोशात्मत्वेन प्रतीयमानमात्मानं विविच्य तद्विलक्षणत्वेन कथं जानीयादित्याकाङ्क्षायां तद्विवेचनप्रकारमाह :—

वपुस्तुषादिभिः कोशैर्युक्तं युक्त्यवघाततः ।
आत्मानमन्तरं शुद्धं विविच्यात्तण्डुलं यथा ॥ १६ ॥

वपुरिति । कोशैरन्नमयादिभिर्युक्तमन्वितं वपुरविवेकाद्देहात्मत्वेन प्रतीतमन्तरं बुद्ध्यादेरप्यन्तरं शुद्धमज्ञानमलनिर्मुक्तमखण्डसत्यज्ञानानन्दस्वरूपमात्मानं कूटस्थासङ्गचिद्रूपं तुषादिभिर्युक्तं तण्डुलं यथा तथा युक्त्यव-

घाततः श्रवणमननिदिध्यासनादियुक्तिरेवावहननं तेन विविच्यात् । यद्वा तुष इव वपुरन्नमयस्तद्रादिभिस्तन्मुख्यैः कोशैराच्छादकैर्युक्तमन्वितं आच्छादितमित्येतत् आनन्दमयकोशस्याप्यन्तस्थितं 'आत्मा सर्वान्तर' इति श्रुतेः । आत्मानं कूटस्थाशुद्धचिद्रूपम् । वपुरिव तुषः वपुस्तुषः तद्रादिभिर्युक्तं तण्डुलं यथा तथा युक्त्यवघाततः अवघातमिव युक्तिः दृष्टान्तपक्षे युक्तिरिवावघातं तेन विविच्यात् विविच्य जानीयात् । कथमिति चेत् । आत्मा नान्नमयः जडत्वात् घटवत् प्रागुत्पत्तेः प्रध्वंसानन्तरमपि तदभावस्यापि दृश्यमानत्वाच्च । तदुक्तं स्वात्मनिरूपणे—

वपुरिदमन्नमयाख्यकोशो नात्मा जडो घटप्रायः ।
प्रागुत्पत्तेः पश्चात्तदभावस्यापि दृश्यमानत्वात् ॥ (9)

इति । एवं प्राणमयश्च नात्मा भवितुमर्हति क्षुधादिपीडावत्त्वात् वायुविशेषत्वेन जडत्वाविशेषाच्च । तच्चोक्तं स्वात्मनिरूपणे—

कोशः प्राणमयो वायुविशेषो वपुष्यवच्छिन्नः ।
अस्य कथमात्मता स्यात् क्षुत्तृष्णाभ्यामुपेयुषः पीडाम् ॥ (10)

इति । एवं मनोमयश्चात्मा न भवति स्वभिन्नदेहगेहादावहङ्कारममकारकर्तृत्वेन जडत्वात् रागादिहेतुत्वाच्च । तदपि निरूपितं स्वात्मनिरूपणे—

कुरुते वपुष्यहन्तां गेहादौ यः करोति ममतां च ।
रागद्वेषविधेयो नासावात्मा मनोमयः कोशः ॥ (11)

इति । एवं विज्ञानमयोऽप्यात्मा न भवति सुषुप्तौ विलीनत्वात् । एतदप्युक्तं तस्मिन्नेव :—

सुप्तौ स्वयं विलीना बोधे व्याप्ता कलेबरं सकलम् ।
विज्ञानशब्दवाच्या चित्प्रतिबिंबा न बुद्धिरप्यात्मा ॥ (12)

इति । तथैवानन्दमयोऽप्यात्मा न भवति अतीवसुखमस्वाप्स्यमितिसुषुप्तिसुखलेशमात्रेण महासुखित्वाभिमानित्वात् । एतदपि निरूपितं स्वात्मनिरूपणे—

सुप्तिगतैस्सुखलेशैरभिमनुते यस्सुखी भवामीति ।
आनन्दकोशनामा सोऽहङ्कारः कथं भवेदात्मा ॥ (13)

इति नेतिनेतीतिवाक्येन कोशेभ्योऽन्नमयादीभ्यः पञ्चभ्यो विविच्यात्मानं पृथक्त्वेन विजानीयादित्यर्थः । ननु निरस्ते सति कोशपञ्चके किमपि नानुभूयत इति

चेत् पृच्छामः तदभावभासकं वस्त्वस्ति वा न वा । नास्ति चेत् कथं किमपि नानुभूयत इत्युच्यते । अस्ति चेत् तदभावभासकं वस्तु किं कोशान्तर्भूतं उत पृथक् । नाद्यः कोशानां समस्तानां निरस्तत्वेनास्यापि निरस्तत्वात् तदभावभासकत्वानुपपत्तेः । पृथक् चेत् तदेवात्मेति सूक्ष्मबुद्धिभिरवबुद्ध्यताम् । एवं ह्याचार्यैर्निरूपितं स्वात्मनिरूपणे—

अन्नमयादेरस्मादपरं यदि नानुभूयते किञ्चित् ।
अनुभविताऽन्नमयादेरस्तित्यस्मिन्नकश्चिदपलापः ॥ (15)

इति एतेनाभासश्रुतियुक्त्यनुभवावलम्बिनां पुत्रादिशून्यपर्यन्तात्मत्ववादिनां अतिप्राकृतचार्वाकादीनां भ्रान्तानां मतं समस्तं निरस्तं। कथमिति चेत्। अतिप्राकृतस्तु 'आत्मा वै जायते पुत्र' इत्यादिश्रुतेः पुत्रेऽपि स्वस्मिन्निव स्नेहदर्शनात् पुत्रे पुष्टे सत्यहमेव पुष्टः तस्मिन्नष्टे सत्यहमेव नष्ट इत्याद्यनुभवाच्च पुत्र एवात्मेति वदति। चार्वाकस्तु स वा एष पुरुषोऽन्नरसमय इत्यादिश्रुतेः संदीप्तस्वगृहात्स्वपुत्रमप्युपेक्ष्य स्वस्य निर्गमदर्शनात् कृशोऽहं स्थूलोऽहं इत्याद्यनुभवाच्च स्थूलशरीरमात्मेति वदति। अपरश्चार्वाकः ते ह प्राणाः प्रजापतिमेत्य ब्रूयुः इत्यादि श्रुतेरिन्द्रियाभावे देहचलनाभावात् अन्धोऽहं बधिरोऽहमित्याद्यनुभवाच्च इन्द्रियाण्येवात्मेति वदति। अन्यश्चार्वाकः अन्योऽन्तर आत्मा प्राणमय इत्यादिश्रुतेः प्राणाभावे इन्द्रियादिचलनाभावादहं क्षुद्वानहं तृड्वानित्यनुभवाच्च प्राण एवात्मेति भणति। अन्यस्तु चार्वाकः अन्योऽन्तर आत्मा मनोमय इत्यादिश्रुतेः मनसि लीने प्राणादेरभावात् अहं सङ्कल्पविकल्पवानित्याद्यनुभवाच्च मन एवात्मेति वदति। बौद्धस्तु अन्योऽन्तर आत्मा विज्ञानमय इत्यादिश्रुतेः कर्तुरभावे कारणस्य शक्त्यभावात् अहं कर्ताहं भोक्तेत्याद्यनुभवाच्च बुद्धिरेवात्मेति वदति। प्राभाकरतार्किकौ तु अन्योऽन्तर आत्माऽऽनन्दमयः इत्यादि श्रुतेः बुद्ध्यादीनां अज्ञाने लयदर्शनात् अज्ञोऽहमित्याद्यनुभवाच्च अज्ञानमेवात्मेति वदतः। भाट्टस्तु प्रज्ञानघन एवानन्दमयः इत्यादिश्रुतेः सुषुप्तौ ज्ञानाज्ञानसद्भावात् मामहं न जानामीत्याद्यनुभवाच्चाज्ञानसंवलितं चैतन्यमेवात्मेति वदति। अन्यस्तु बौद्धः असदेवेदमग्र आसीदित्यादिश्रुतेः सुषुप्तौ सर्वाभावादहं सुषुप्तौ नासमित्युत्थितस्य स्वाभावपरामर्शविषयानुभवाच्च शून्यमात्मेति वदति। एवं एतैरतिप्राकृतादिवादिभिरुक्तेषु श्रुतियुक्त्यनुभवाभासेषु पूर्वपूर्वप्रतिपादितश्रुति युक्त्यनुभवाभासानामुत्तरोत्तरप्रतिपादितश्रुति युक्त्यनुभवा-

भासैरात्मत्वबाधादर्शनात् पुत्रादीनामनात्मत्वं व्यक्तमेव । किं च प्रत्यगचक्षुरप्राणोऽमना अकर्ता चैतन्यं चिन्मात्रं सदित्यादि प्रबलश्रुतिविरोधात् अस्य पुत्रादिशून्यपर्यन्तस्य जडस्य चैतन्यभास्यत्वेन घटपटादिवदनित्यत्वाद् अहं ब्रह्मेति विद्वदनुभवप्राबल्याच्च तत्तश्रुतियुक्त्यनुभवाभासानां बाधितत्वादपि पुत्रादिशून्यपर्यन्तं सर्वमनात्मैव । तस्मात्तदवभासकं नित्यशुद्धमुक्तस्वभावं प्रत्यक्चैतन्यमेवात्मवस्त्विति सूक्ष्मबुद्धिभिस्सम्यक् ज्ञातव्यमिति सिद्धम् ॥

वपुस्तुषादिभिः (by the husks of body and the like) कोशैः (by the sheaths) युक्तं (endowed) युक्त्यवघाततः (by the process of shelling of reason) आत्मानं (the Atman) अन्तरं (inner) शुद्धं (pure) विविच्यात् (should discriminate) तण्डुलं यथा (like unto the grain).

16. One should discriminate the grain of Immaculate, inner Atman, endowed with the husk of body and sheaths, by the process of shelling of reason.

Notes:— Herein is explained how the Atman is to be discriminated from the sheaths with which it is seen identified. The Atma is endowed with five sheaths. The body is looked upon as Atman out of ignorance. It is an inner one far away from Intellect and the like. It is immaculate, free from ignorance and of the nature of Reality, Knowledge and Bliss Absolute. It is to be differentiated from the body and the sheaths by the process of reasoning, as grain is separated from husk by threshing. The process of reasoning is the path of hearing, meditating on the Atman and the like. The word *vapu* here may also refer to the body of the nature of food. The Atman is declared by the Srutis to be beyond the final sheath of Bliss Absolute. It can

be discriminated only by reasoning. The Atman is not of the nature of food sheath, for the latter is inert and, like a pitcher, is seen to non-exist before its formation and after its destruction. Nor is the Atman the sheath of Prana or Vital air, for the latter is subject to the feelings of thirst, hunger and the like, and is of the nature of a particular kind of air. Nor is the sheath of mind the Atman, for it asserts its egoism in the body, shows selfish attachment to its belongings, is subject to the feelings of love and hatred and is inert too. Likewise the Atman is not the sheath of knowledge, for in deep sleep that knowledge is dormant and dissolved. When awake, it overspreads the body, and it is verily the intellect which is but the reflection of *chit* or Consciousness Absolute. Nor is the Atman the sheath of bliss, for after deep and sound sleep, one feels that one slept most happily, thus asserting that ego in the sleep. All these are explained in Swatmanirupana. The Atman has to be understood then by the negation process, discarding everything as not of Atman.

When thus every sheath is discarded as not of Atma, it may be argued that nothing is experienced. To this may be replied whether in that state there *is* or *is not* anything that realises the non-existence. If the answer is that there is nothing so reflecting its non-existence, how can it be argued that nothing is experienced, when verily that non-existence is experienced impliedly. If on the other hand the answer is that experience of the non-existence exists, is that one merged in the sheaths or separate from them? It cannot be said to be merged in the sheaths, for those very sheaths are discarded in the negative process as not of Atman.

If on the other hand that experience of non-existence is separate from the Kosas or sheaths, that separate entity is verily that Atman, as understood by the subtle intellects.

By this are refuted all the doctrines of the Materialists and Charvakas based on perverted texts of the Srutis, reason and experience. The extreme Materialists, taking hold of the Scriptural text that Atman is born as son, pervert it to mean that the son in whom one sees all one's joys and sorrows is verily the Atman. One class of Charvakas perverts the Scriptural text that the Purusha or the Supreme is the food sheath to mean that the gross body or Sthoola Sareera is the Atman, since one is seen to discard one's house and kin and to experience that one is fat or lean. Another set of Charvakas asserts that the senses are the Atma, perverting the Scriptural text that the Pranas attaining the Supreme will speak to mean that, in the absence of the senses, the body is incapable of activity, and also on account of the experience that one is blind or deaf and the like. A third class of Charvakas asserts that the Prana is the Atman, perverting the Scriptural text 'the Atman is verily another, inner and the sheath of Prana' to mean that the senses are inactive in the absence of Pranas, and further on the experience that one is thirsty, hungry and so forth. While a fourth class of Charvakas perverts the Scriptural text 'that Atman is verily another, inner, and the mind sheath' and asserts that the mind is the Atman since the Pranas and all cease to exist when the mind is dissolved, and from the experience that 'I resolve' and the like, the peculiar functions of the mind. The followers of Buddha pervert the text 'the Atman is verily another,

inner and the sheath of knowledge' and assert that Buddhi or intellect is Atman on the reasoning that in the absence of the agent, the cause is inefficient, and on the experience that I am the doer, I am the enjoyer and the like, the peculiar functions of the Intellect. The followers of Prabhakara and Tarka or logic school pervert the text 'verily the Atman is another, inner and the sheath of Bliss' and assert that Ajnana or ignorance is the Atman, since the intellect and the like are seen to merge in ignorance, and on account of the experience 'I am ignorant' and so forth. The followers of Bhatta pervert the text 'the Atman is verily Knowledge Absolute and the sheath of Bliss' and assert that animation or consciousness coupled with knowledge is the Atman, on the reasoning that in Sushupti or deep sleep both knowledge and ignorance are seen to exist, and on the experience 'I do not recognise or understand myself'. While another set of Boudhas asserts that voidness or Soonyathwa is Atman, perverting the text that the Non-existent was the first in order, and on the reasoning that in Sushupti all cease to exist, and on the experience of the awakened that he was not experiencing his existence in that stage. Thus every perverted interpretation is contradicted by those other interpretations as set forth above and then it is concluded that son and the like are not verily the Atman. Further such interpretations are really opposed to the clear Scriptural texts which assert that the Atman is beyond the eye, the Prana or the mind, and is no doer. It is Energy. Consciousness and Reality. Further, these son and the like which are interpreted to be the Atman are inert and are animated by the Supreme energy and consequently not eternal. The wise experience that

verily the individual self is the Brahma. Hence it is shown that son and so forth are not verily the Atman. That which so animates them, the Immaculate, the Ever Free, the Vital Energy is known and experienced by the subtle seers as the Atman.

नन्वात्मा सदा सर्वत्र परिपूर्णश्चेत् सर्वेषां सर्वदा सर्वतोऽपलभ्यो हि स कथं नोपलभ्यत इत्याकाङ्क्षायामाह :—

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।
बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥ १७ ॥

सदेति । आत्मा प्रत्यगभिन्नं परं ब्रह्म सदा सर्वगतोऽपि सर्वत्र परिपूर्णोऽपि सर्वत्र रागादिमलिनबुद्धिषु नावभासते न प्रकाशते । किन्तु स्वच्छेषु निर्मलेषु दर्पणादिषु प्रतिबिंबवत् छायेव रागद्वेषादिदोषरहितायां बुद्धावेव अवभासेत प्रकाशेत । चिरकालानुष्ठितश्रवणादिसंस्कृतान्तः करण-वृत्तावेवाखण्डैकरसं परं ब्रह्माविर्भवति । न त्वन्यत्र कुत्रचिदपीति भावः । एतेन निष्कामानुष्ठानसंप्राप्तशुद्धबुद्धेरेव श्रवणादिजन्यज्ञानं तत्फलं मोक्षश्च सिद्ध्यति । नत्वशुद्धबुद्धेरिति सिद्धम् ॥

सदा (always) सर्वगतोऽपि (though pervading all) न सर्वत्र (not in all) अवभासते (shines) बुद्धौ एव (verily in intellect) अवभासेत (will shine) स्वच्छेषु (in the pure) प्रतिबिंबवत् (like reflected images).

17. Though the Atman is Eternal and pervades all, It does not shine in everything. It will shine only in the intellect or Buddhi, like reflected images do on the polished (mirror).

Notes:—If then the Atma is Eternal, Immanent and Omnipresent, how is it that it is not realised by

all? This sloka gives the answer. The Atma is verily the Supreme Brahma. It exists at all times and in all objects, but it does not shine in the intellect that is sullied with the dirt of attachment and the like passions. But in those pure intellects which are free from the impurities of love, hatred and so forth, and consequently pure, it will always shine, as an object casts its reflection on the polished pure surface of a mirror and not on that of one sullied with dirt. The Atman reflects only on that mind which is purified after long practice of purification and action done without any motive, when dawns the light of knowledge and the consequent emancipation.

पूर्वोक्तपञ्चकोशविलक्षणत्वमेवेदानीं मुखतः स्फुटीकुर्वन्नात्मनस्सर्वसाक्षित्वं प्रतिपादयति ॥

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।
तद्वृत्तिसाक्षिणं विद्यादात्मानं राजवत् सदा ॥ १८ ॥

देहेति। देहः अन्नमयात्मकः इन्द्रियाणि श्रोत्रादीनि वागादीनि च इन्द्रियपदं प्राणानामुपलक्षणपञ्चप्राणाः मनोबुद्धिश्चेति सप्तदशतत्वात्मकसूक्ष्मदेहः प्राणमयादिकोशत्रयात्मकः प्रकृतिरनाद्यविद्याकारणशरीरमानन्दमयात्मकञ्च इति पञ्चकोशात्मिकाः देहेन्द्रियमनोबुद्धिप्रकृतयः समष्टिव्यष्टिरूपाः तेभ्यो विलक्षणं पृथग्भूतं सदा त्रिष्वपि कालेषु सर्वास्वप्यवस्थासु तद्वृत्तिसाक्षिणं तद्वृत्तीनामुक्तप्रकृत्यादिव्यापाराणां साक्षिणमुपद्रष्टारं यद्वा तेषां प्रकृत्यादीनां वृत्तीनां तद्व्यापाराणां च साक्षी साक्षादीक्षत इति साक्षी, तमात्मानमहं प्रत्ययास्पदं कूटस्थासङ्गचिद्रूपं स्वं राजवत् प्रधानादिव्यापारसाक्षिणं राजानमिव सदा विद्यात् जानातु। एतेन देहादीनामनात्मत्वादात्मनस्तद्विलक्षणत्वादसङ्गत्वात् सर्वसाक्षित्वान्निष्क्रियत्वाच्च देहाद्यनात्मतादात्म्यमशेषतस्त्यक्त्वात्मानं नित्यशुद्धबुद्धमुक्तस्वभावमखण्डानन्दैकरसमद्वितीयमनवरतमनुसन्दध्यादिति सूचितं भवति ॥

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणं (distinct from the body, senses, mind, intellect and Prakriti or primordial matter) तद्वृत्तिसाक्षिणं (the witness of their activities) विद्यात् (one should understand) आत्मानं (the Atman) राजवत् (like a King) सदा (always).

18. One should understand that the Atman is always like a king, distinct from the body, senses, mind, intellect and Prakriti, and is the witness of their activities.

Notes:— In this sloka is further elucidated the nature of Atman as distinct from the five sheaths explained earlier, and as the witness of all their activities. The *dehɪ* refers to the Sthoola form formed of food essence. The senses refer both to those of action and knowledge; The senses are taken to include the five Vital airs too, which with the ten senses and the mind and intellect form the seventeen ingredients of Sookshma deha or subtle body. The Prakriti referred to here is the beginningless ignorance, the causal body and of the nature of bliss. The Atman is distinct from all these. Yet it is always and in all stages the witness of their activities. This Atman, the *prop of ɪ-ness*, the conscious form of the non-attached Supreme is to be understood always to be like a king who ever witnesses the activities of his subjects and ministers. By this are established that body and the like are not the Atman, that Atman is quite distinct from them, that it is not attached to any but is the witness of all their activities, and yet not having anything for it to perform. Verily the Atman is eternal, immaculate, ever awake,

ever free, the essence of Bliss, Full and Absolute, and having none other similar to it.

नन्वात्मनो निष्क्रियत्वमयुक्तं सदा व्यापारवत्त्वदर्शनादित्यत्राह—

व्यावृतेष्विन्द्रियेष्वात्मा व्यापारीवाविवेकिनाम् ।
दृश्यतेऽभ्रेषु धावत्सु धावन्निव यथा शशी ॥ १९ ॥

व्यावृतेष्विति । यथा अभ्रेषु चन्द्रसमीपस्थमेघेषु धावत्सु वायुना प्रचलत्सु सत्सु शशी चन्द्रः धावन्निव दृश्यते तथा इन्द्रियेषु श्रोत्रादिवागादिषु मनोबुद्ध्यदीनामुपलक्षणमेतत् व्यावृतेषु शब्दादिविषयप्रवृत्तेषु सत्सु आत्मा अहंशब्दार्थः कूटस्थासङ्गचिद्रूपः अविवेकिनां गुरुशास्त्रादिरहितानामात्मानात्मविवेकशून्यानामज्ञानिनां व्यापारीव स्नानाहारविहारशयनादिकर्मवानिव दृश्यते लक्ष्यते । इन्द्रियैः क्रियमाणेषु कर्मस्वहं कर्तेत्यभिमानिनो भवन्त्यविवेकिनः न तु विवेकिन इत्यर्थः । तदुक्तं श्रीभगवता—

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥
तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥

इति । ननु स एव मायापरिमोहितात्मा शरीरमास्थाय करोति सर्वम् । इति श्रवणात् आत्मन्येव कर्तृत्वं वक्तव्यं नत्विन्द्रियादीनामिति चेन्न । मायापरिमोहितात्मत्वविशेषणेनैव मायारहितस्याकर्तृत्वेन तत्सहितस्यापि मायया कर्तृत्वप्रतीतिमात्रसिद्धत्वात् नाहं कर्ता नैव भोक्ता प्रकृतेस्साक्षिरूपकः । तस्मात् इन्द्रियादीनामेव कर्तृत्वं वक्तव्यं नत्वात्मन इति सिद्धम् ॥

व्यावृतेषु इन्द्रियेषु (while the senses are working) आत्मा (the Atma) व्यापारीव (like the worker) अविवेकिनां (to the non-discriminating) दृश्यते (appears) अभ्रेषु धावत्सु (as the clouds move) धावन्निव (as if moving or running) यथा शशी (like the moon).

19. As the moon appears to be running when (in fact) the clouds are moving, so to the non-discriminating, the Atman appears to be active while the senses (alone) are working.

Notes:— Herefrom begins the description of Adhyasa or super-imposition. When the Atman is described as in previous sloka to be ever vigilant, how can it be said to be non-active or Nishkriya ? It is only to the untutored ignorant who is not illumined with the preceptor's sound advice nor has grasped the Scriptural truths, and is thus incapable of discriminating what is Atman and what is Non Atman, that the Atman appears to be active as partaking of the actions of bathing, eating, sporting, taking rest and the like. In fact it is the organs of sense, the intellect and the like that work with their objects of sound and the like, and not the Ego or Atman of the form of Supreme Consciousness. The untutored exult that the Atman is the doer and so forth of the actions that are really done by the organs of sense. This has been disclosed by the Lord Himself in Gita. But it may be argued from the Scriptural text "Verily that Atman deluded by Maya clings to the body and performs everything", that the Atman alone is the doer and not the organs of sense and the like. In fact it cannot stand the test. The very qualification in the above text viz. 'deluded by Maya' suggests that the Atman not so deluded by Maya is not the doer. It appears to be the doer only when it is deluded by Maya. Hence the real Atman is neither the doer nor the enjoyer. It is the mere witness of Prakriti or matter. The organs and the like are the real doer and not the Atman is thus proved.

नन्वचेतनानां व्यापारवत्त्वं कथमिति चेत् उच्यते यद्वा ननु आत्मनः कर्तृत्वं मास्तु कारयितृत्वमस्त्येव एष एव साधु कर्म कारयतीत्यादि श्रुतेरित्याशङ्कायां आदित्यसन्निधौ लोकश्चेष्टते स्वयमेव तु तथा मत्सन्निधावेव समस्तं चेष्टते जगत् इति श्रुत्यनुसारेणाह—

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।
स्वकीयार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः ॥ २० ॥

आत्मचैतन्यमिति । देहेन्द्रियमनोधियः देहः इन्द्रियाणि, मनः धीश्च एतास्सर्वा आत्मचैतन्यं कूटस्थब्रह्मचैतन्यं आश्रित्य अवलम्ब्य स्वकीयार्थेषु स्वस्वविषयेषु शब्दादिषु वचनादिषु सङ्कल्पादिषु च वर्तन्ते तत्तद्व्यापारान् स्वयमेव कुर्वन्ती नत्वात्मप्रेरिता इत्यर्थः । ननु चित्तेन्द्रियादीनां तत्तदधिष्ठानदेवताचैतन्यबले विषयप्रवृत्तित्वे वक्तव्ये सत्यात्मचैतन्यमाश्रित्येति कथमुच्यत इति चेत्तच्चैतन्यस्य चैतन्यैकत्वेनात्मचैतन्यान्तर्भूतत्वादेवेति ब्रूमः । चैतन्यैकत्वे किं प्रमाणमिति चेत् ॥

चतुर्मुखेन्द्रदेवेषु मनुष्याश्वगवादिषु चैतन्यमेकं—साक्षी चेता केवल इत्यादि श्रुतिरेव ननु एष एव साधु कर्म कारयति—सर्वाधिपत्यं कुरुते महात्मा एष त आत्मा सर्वान्तर्याम्यमृतः इत्यादिश्रुतेः किं तात्पर्यमिति चेत् आत्मसान्निध्यादेव जडा अपि देहेन्द्रियादयश्चेष्टन्ते न तु स्वत इत्येतदेवेति ज्ञातव्यम् । तथा च श्रुतिः—मत्सन्निधानात् प्रवर्तन्ते देहाद्या अजडा इव—इति । तत्र दृष्टान्तमाह—यथा जनाः सूर्यालोकमादित्यप्रकाशमाश्रित्य स्वस्वकार्येषु प्रवर्तन्ते तद्वदित्यर्थः । एतेन देहेन्द्रियादीनां जडत्वमात्मनस्तत्साक्षित्वं तद्धर्मकर्माद्यस्पृष्टत्वं च सूचितं भवति ॥

आत्मचैतन्यं (the energy or vitality of Atman) आश्रित्य (depending upon) देहेन्द्रियमनोधियः (the body, the organs of sense, the mind and intellect) स्वकीयार्थेषु (in their objects or functions) प्रवर्तन्ते (perform) सूर्यालोकं (the light of the Sun) यथा जनाः (like people).

20. The body, the organs of sense, the mind and the intellect, depending on the energy or vitality of Atma, perform their respective functions, just as people, depending on the light of the Sun, carry on their activities.

Notes:—It may be argued "how can the inanimate be active?" or if the Atman is not verily the doer, it is at least the agent that impels to action. This is answered in this sloka. The body, the organs of sense and so forth are engaged in their respective functions depending on the vitality of the Brahma. These functions are done by themselves and not at the bidding of Atman. It may be argued further that these organs and the like act depending on the energy of their respective presiding Deities and not on that of the Atman. The answer is that the energy of those Deities is the same energy that is implied in the energy of Atma. Then it may be asked "what is the authority that the energies of the Deities and the Atman are one and the same". Of course the Scriptural texts declare that the energy is the one and the same that exists in Brahma, the Creator, Indra, Gods, human beings, horses and cows and so forth. But it may be argued that there are Scriptural texts to the effect that the Atma is the Stimulator of all actions, Omnipresent and so forth. By this is to be understood that in its presence even the inert become active and not of their own power. The truth is illustrated by the fact that people perform their activities by depending on the light of the Sun. By this are suggested the inert nature of the body and the like, and the nature of the Atman as the

witness of their actions yet untainted by their qualities or their activities.

नन्वात्मनो देहेन्द्रियादिभिन्नत्वे सति सद्वितीयत्वम्—अभिन्नत्वे तु जननमरणादिधर्मवत्त्वं दर्शनगमनादिव्यापारवत्त्वं च स्यात्। कथमद्वितीयत्वमविकारित्वमक्रियत्वं च सिद्ध्यतीत्याकाङ्क्षायामाह—

देहेन्द्रियगुणान् कर्माण्यमले सच्चिदात्मनि।
अध्यस्यन्त्यविवेकेन गगने नीलतादिवत् ॥ २१ ॥

देहेति। अविवेकेनात्मानात्मविवेकज्ञानाभावेन गगने निर्मले परिपूर्णे निस्सङ्गे व्योम्नि नीलतादिवत् कृष्णरक्तशुक्लत्वादीन् गुणानिवामले निर्मले मायातत्कार्यसंबन्धशून्ये इति यावत्। सच्चिदात्मनि परिपूर्णे देहेन्द्रियगुणान् देहः स्थूलशरीरं इन्द्रियाणि ज्ञानकर्मेन्द्रियात्मकानि सूक्ष्मशरीरतत्त्वानि प्राणमनोबुद्ध्यादीनामुपलक्षणमेतत् गुणाः सत्त्वादयः कारणात्मकाः तान् कर्माणि देहेन्द्रियादिभिरेव क्रियमाणानि चाध्यस्यन्ति अध्यासो नामारोपः तं कुर्वन्ति अविवेकिन इत्यर्थः। ये अविवेकिनः देहाभिमानिनः कदाचिदपि सत्संसर्गमकुर्वाणस्त एव मरुमरीचिकावत्प्रतीयमानदेहेन्द्रियादिभिरेव क्रियमाणेषु कर्मस्वहंकर्ता भोक्तेत्याद्यभिमानवन्तो भवन्ति। न तु विवेकिन इति भावः। तदुक्तं भगवता—

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥
तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥

इति। एतेन यदध्यस्तं तन्मिथ्येतिन्यायेन देहादेरसत्त्वादद्वितीयत्वं निर्विकारित्वमक्रियत्वं चात्मनस्सिद्धम् ॥

देहेन्द्रियगुणान् (the body, the organ of sense, and the gunas like Satva, etc.) कर्माणि (the activities) अमले (in the

pure) सच्चिदात्मनि (in the Atma of the nature of Real Existence and Pure Consciousness) अध्यस्यन्ति (super impose) अविवेकेन (owing to non-discrimination) गगने (in the sky) नीलतादिवत् (like blueness and the like).

21. Owing to non-discrimination, the ignorant super impose on the Immaculate Atman, which is Real Existence and Pure Consciousness, the qualities and activities of the body and the organs of sense, just as they attribute the blue colour and the like to the sky.

Notes:— If Atman is different frcm the body and the organs of sense, it is not the sole one real. If it is not different from them, it shares the nature of having birth and death and the activities of seeing and moving like the body and the organs of sense. In these states, how can the Atman be understood as the only one real having no modification nor activity? This doubt is cleared in this sloka.

People attribute the colour of blueness, redness, whiteness and the like to the sky which is pure and attributeless, owing to their ignorance of the nature of sky. Likewise the ignorant attribute to the Atman the qualities of the body, gross, subtle and causal, and their activities. The body and the organs of sense are unreal and fleeting like mirage in the desert. In the activities of those unreal objects they exult in the feeling 'I am the doer, the enjoyer' and so forth, giving prominence to the unreal body. Not so the wise; for they realise the true nature of the Atman and see that

One only is real and everything else is but a superimposition on that real Atman. Hence on account of the unreality of the body and the like, the peculiar nature of Atman as the one real, without having any modification or any activity is established.

नन्वात्मनि कर्तृत्वादिषु नित्यं प्रत्यक्षेणानुभूयमाणेषु सत्सु तदभावत्वमात्मनः कथमुच्यत इत्याशङ्क्य सिंहावलोकनन्यायेनोक्तमेव प्रकारान्तरेण द्रढयति—

अज्ञानान्मनसोपाधेः कर्तृत्वादीनि चात्मनि।
कल्प्यन्तेऽम्बुगते चन्द्रे चलनादि यथाम्भसः ॥ २२ ॥

अज्ञानादिति। अज्ञानात् अज्ञानं नामाऽप्यज्ञानमित्यर्थः। अत्यन्ताज्ञानयुक्तायां सुषुप्तिदशायां कर्तृत्वाद्यदर्शनात्। तस्माद्धेतोः मनसोपाधेः मानसं सङ्कल्पविकल्परूपं तदेवोपाधिः तस्य कर्तृत्वादीनि आदिपदेन कारयितृत्वभोक्तृत्वसुखित्वदुःखित्वादीनि च आत्मनि कर्तृत्वादिधर्मशून्ये कूटस्थासङ्गचिद्रूपे नित्याखण्डानन्दैकरसे परे ब्रह्मणि। यद्वा आत्मन्यन्तःकरणप्रतिबिम्बिते चिदाभासे कर्तृत्वादिधर्मशून्ये कल्प्यन्ते स्वधर्मत्वेनाभिमन्यन्तेऽत्यन्ताविवेकिभिरित्यर्थः। तत्र दृष्टान्तमाह यथा अम्बुगते चन्द्रे जलप्रतिबिंबिते शशिनि चलनादिशून्येऽपि अम्भसो जलस्य चलनादि चपलकलुषादि कल्प्यते तद्वदित्यर्थः। यस्मात् स्वप्रतिबिम्बस्य जीवात्मनोऽपि कर्तृत्वादिकं नास्ति तस्मादात्मनः बिम्बभूतस्य कर्तृत्वादिकं कालत्रयेऽपि किञ्चिदपि नास्तीति किमु वक्तव्यमिति सिद्धम्॥

अज्ञानात् (out of ignorance) मनसोपाधेः (of the limiting adjunct of the mind) कर्तृत्वादीनि च (agency and the like) आत्मनि (on the Atman) कल्प्यन्ते (are superimposed) अम्बुगते चन्द्रे (on the image of the moon reflected in the water) चलनादि (motion and the like) यथा (like) अम्भसः (of water).

22. Just as the motion and the like of water are attributed to the image of the moon reflected

in the water, so also agency and so forth of the limiting adjunct viz. the mind are, out of ignorance, superimposed on the Atman.

Notes:— It may be argued that agency and the like are really seen from daily experience to appertain to the Atman. Then how can the Atman be said to be without them? This is answered in this sloka. In the state of Sushupthi or deep sleep, wherein is complete ignorance, the factors of agency and the like are not recognised. Hence it is suggested that they refer only to the limiting adjunct of the mind which is the organ of resolution and differentiation. The factor of agency implies the impeller of that agency, the enjoyer and impeller of that enjoyment, the enjoyer of pleasure and pain, and the particle *cha* connotes the several appellations of castes and religious orders of life. All these of the adjunct mind are superimposed on the Atman which recognises in itself no agency, which is of Supreme consciousness, eternal, Bliss absolute and Brahma. The Atman here may also be taken to mean the reflected Consciousness that is reflected in the Anthhakarana. This is illustrated by the motion and the like of water being attributed out of ignorance to the moon that is reflected within it, though the real moon or the reflected image undergoes no such motion. Hence the individual reflected soul and the Supreme Soul have no such attributes or activity as agency, enjoyer and the like.

तनु तार्किकैरपि पण्डितै रागद्वेषसुखदुःखादयश्चात्मधर्मत्वेनोच्यन्ते। कथं कर्तृत्वादेरज्ञकल्पितत्वञ्चित्तधर्मत्वं चोच्यत इत्याकाङ्क्षायां श्रुतियुक्त्यनुभवैस्तन्मतनिरासपूर्वकं तेषामप्यज्ञानित्वं सूचयितुं सहेतुकं प्रतिपादयति—

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३ ॥

रागेति । यस्मात् कारणात् रागेच्छासुखदुःखादि रागः विषयासक्तिः इच्छा सामान्याग्रहरूपा सुखमनुकूलतया वेदनीयं स्रक्चन्दनवनितादिविषयभोगजन्यं दुःखं प्रतिकूलतया वेदनीयं अध्यात्मिकादिजन्यं आदिशब्देन क्रोधादयः कर्तृत्वादयश्च एतत्सर्वं बुद्धौ सत्यां जाग्रत्स्वप्नयोर्मलिनमतौ विद्यमानायां प्रवर्तते भवति। सुषुप्तौ निद्रावस्थायां तन्नाशे तस्याः बुद्धेर्नाशे कारणात्मनावस्थाने सतीत्यर्थः नास्ति न वर्तते । तस्मात् कारणात् रागद्वेषसुखदुःखादयस्सर्वेऽपि बुद्धेरेव धर्माः नत्वात्मनोऽहमर्थस्य सच्चिदानन्दलक्षणस्येति सिद्धम् । अतो यत्र यत्रात्मा तत्र तत्र रागादिरितिव्याप्तेरभावात् । नैव धर्मी न चाधर्मी न चैव हि शुभाशुभीतिवचनात् । इच्छाद्वेषस्सुखं दुःखं संघातश्चेतना धृतिः । एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥ इति भगवद्वचनाच्चात्मनः कालत्रयेऽपि सर्वधर्मनिर्मुक्तत्वं निश्चित्य तार्किकमतं दूरतस्त्यक्तव्यं मानाभावात्तन्मतस्येति भावः । ततस्तेषामप्यज्ञानित्वं सूचितं भवति ॥

रागेच्छासुखदुःखादि (passion, desire, pleasure, pain and so forth) बुद्धौ सत्यां (when the intellect is present) प्रवर्तते (play their part) सुषुप्तौ (in deep sleep) नास्ति (do not exist) तन्नाशे (in its absence or destruction) तस्मात (hence) बुद्धेः तु (it is of the intellect) नात्मनः (not of Atman).

23. Passion, desire, pleasure, pain and the like play their part when the intellect is present (as in the states of waking and dreaming). They do not exist in the state of Sushupthi or deep sleep wherein the intellect is absent. Hence they are of the intellect and not of the Atman.

Notes :— Even the learned of the School of logic assert that passion, desire and the like are the qualities of the Atman. Hence how can it be said that agency and so forth are really of the mind and are attributed to the Atman through ignorance? This is refuted in this sloka. Passions, desires, pleasure, pain, anger and the like, agency and so forth play their part in the waking and dreaming states only, when the intellect is present and when the mind is sullied in those two states. But the intellect is absent in the state of Sushupthi or deep sleep wherein that intellect remains joined with the causal Atman. Hence all these passions and so forth belong to the intellect and not to the Atman, the Supreme, and so it has been declared that the Atman has no attributes or non attributes, and is neither blessed nor non-blessed. Thus the doctrine of the School of logic is to be set aside.

नन्वेवं चेत् तर्ह्यात्मनो निजस्वरूपं किमित्याकाङ्क्षायां तदुपदिशति कृपालुराचार्यः ॥

प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णता ।
स्वभावः सच्चिदानन्दनित्यनिर्मलतात्मनः ॥ २४ ॥

प्रकाश इति । अर्कस्य सूर्यस्य प्रकाशस्तेजः तोयस्य जलस्य शैत्यं शीतता अग्नेरुष्णता च यथा तथात्मनोऽहमर्थस्य स्वस्य सत् कालत्रयाबाध्यमानस्वरूपं चित् सर्वास्वप्यवस्थासु इतरप्रकाशानपेक्षं तत्तत्तत्स्थविषयप्रकाशकं ज्ञानं, आनन्दस्सर्वदुःखनिवृत्तिपूर्वकमनुभूयमानं सुखं नित्यं सर्वविकारशून्यं यद्वा नित्यं निरन्तरं परिपूर्णमित्यर्थः निर्मलं शुद्धं त्रिगुणतत्कार्यनिर्मुक्तमिति यावत् एतेषां भावस्सच्चिदानन्दनित्यनिर्मलता स्वभावस्स्वाभाविकं स्वरूपमित्यर्थः । सत्यं ज्ञानमनन्तं ब्रह्म नित्यं विज्ञानमानन्दं ब्रह्म शुद्धमपापविद्धं

अयमात्मा ब्रह्म अद्वय एवायमात्मा सन्मात्रो नित्यशुद्धो बुद्धस्सत्यो मुक्तो निरञ्जनो विभुरद्वय आनन्द इत्यादिश्रुतेः ॥

प्रकाशः (light) अर्कस्य (to the sun) तोयस्य (to the water) शैत्यं (coldness) अग्नेः (to the fire) यथा उष्णता (as heat) स्वभावः (nature) सच्चिदानन्दनित्यनिर्मलता (Existence, Consciousness, Bliss, Eternity and Purity) आत्मनः (to the Atman).

24. As light is the nature of the Sun, as coldness of water, as heat of fire, so are existence, conciousness, bliss, eternity and purity the nature of Atman.

Notes:— After describing the nature of the superimposition in the previous slokas, herein is described the real nature of Atman. As light is the very nature of the sun, as coldness of water and so forth, the real nature of Atman is that it is really Existent at all times, Self-luminous in all states without the light of another and Knowledge that reveals everything, Bliss without any alloy, Nitya or eternal without any modification and always Full, Immaculate and free from the three qualities of Sathwa, Rajas and Tamas and their effects. All these have been authoritatively mentioned in the Scriptures.

नन्वात्मा निर्विकारी चेत्तर्ह्यहमिदं जानामीत्यादि व्यवहारः कथं सिद्ध्येदित्याकाङ्क्षायामाह—

आत्मनस्सच्चिदंशश्च बुद्धेर्वृत्तिरितिद्वयम् ।
संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५ ॥

आत्मन इति । आत्मनः पूर्वोक्तलक्षणस्य स्वस्य सच्चिदंशः सच्चितोर्भागः प्रतिबिंबरूप इत्यर्थः स च बुद्धेरन्तःकरणस्य वृत्तिर्निश्चयात्मिका च

इति द्वयमप्यविवेकेन विवेकाभावेन निमित्तेन संयोज्यासङ्गस्यात्मनः केनापि सम्बन्धो नास्ति तथाप्यज्ञानवशात् अन्योन्याध्यासं कृत्वेत्यर्थः जानामीति प्रवर्तते जाने सर्वमहमिति व्यवह्रियते जीवेनेत्यर्थः। एतेन वृत्तेरात्मप्रवेशाभावे सति विषयज्ञानादर्शनाज्जडत्वं स्वयंप्रकाशमानत्वादात्मनस्तद्विलक्षणत्वं तत्प्रकाशकत्वमसङ्गत्वमविकारित्वं च सूचितम्॥

आत्मनः (of the Atman) सच्चिदंशश्च (a portion of Sat and Chit) बुद्धेः वृत्तिः (the function of intellect) इति द्वयं (thus two) संयोज्य (mixing) च अविवेकेन (by indiscrimination) जानामीति (the notion 'I know') प्रवर्तते (arises).

25. By the indiscriminate blending of the two viz. a fraction of the sat, chit aspect of Atman and the function of the intellect, there arises the notion of 'I know'.

Notes.— If the Atman or Self is said to undergo no modification at any time, it may be asked how then arises the notion of 'I know' and the like, and this is explained in this sloka. A portion of the Immaculate Supreme with its nature of Existence and Consciousness is reflected in the individual self and this is mixed indiscriminately with that function of the intellect. Though the Self has no connection with it, such a connection is superimposed on it on account of ignorance, as a result of which arises the notion of 'I know' and the like. Hence in the absence of the light of the Atman, the organs of sense and the like fail to perform their functions. As such they are by themselves inert, while the Atman is Self-luminous and is not illuminated by anything else.

उक्तमेवार्थं विस्पष्टमुपपादयति ।

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्वपि ।
जीवस्सर्वमलं ज्ञात्वा कर्ता द्रष्टेति मुह्यति ॥ २६ ॥

आत्मन इति । आत्मनस्सच्चिदानन्दलक्षणस्य स्वस्य जात्वपि कदाचिदपि विक्रिया नास्ति विकारो न भवति । निर्विकारस्वरूपात्मेति श्रुतेः । बुद्धेरन्तःकरणस्य जात्वपि बोधो नास्ति अज्ञानकार्यत्वेन जडत्वात् ज्ञानं न भवति । तथापि जीवः चिदाभासलक्षणस्सर्वमन्तःकरणादिकं ज्ञात्वाऽहमिति बुद्ध्वा कर्ता द्रष्टेति अलं अत्यर्थं मुह्यति अज्ञानवशाज्जीवः देहेन्द्रियादिकमेवात्मानं मत्वाहं कर्ताहं भोक्ताहं सुख्यहं दुःखी ममेदं क्षेत्रमिदं मित्रमिदममित्रमिदं कळत्रमियं माताऽयं पितेति परिभ्रमतीत्यर्थः । अयं भावः। यथा चित्रपटसान्निध्यमात्रेण स्फटिके रक्तवर्णत्वादिकं भ्रमं विना नास्ति तथान्तः-करणसान्निध्यमात्रेणात्मनि निर्मले कर्तृत्वादिकं भ्रमं विना नास्तीत्येवं तत्वमविज्ञाय सदा जननमरणप्रवाहकारणेषु कर्तृत्वादिकेष्वेव जना मुह्यन्त्यहो कष्टमिति ॥

आत्मनः (to the Atman) विक्रिया (modification) नास्ति (has not) बुद्धेः (to the intellect) बोधो (understanding) न जात्वपि (never at any time) जीवः (the Jiva) सर्वं (all) ज्ञात्वा (having understood) कर्ता द्रष्टा इति (as the doer and seer) अलं मुह्यति (becomes extremely deluded).

26 There is never any modification to the Atman, nor knowledge to the Buddhi (intellect): Yet the Jiva (individual self), ignorantly conceiving all (to be itself), becomes extremely deluded with the notions. 'I am doer, I am the seer' (and so on).

Notes:— Herein the idea of the previous sloka is further explained. The Atman is characterised by the nature of Existence, Consciousness and Bliss, and it

undergoes no modification whatsoever at any time. Nor has Anthhakarana the power of knowledge, being by itself inert. Even then the individual self which is but a reflection of the Supreme consciousness ignorantly imagines the body, the organs of sense and so forth as verily the Atman and is deluded in this cycle of worldly existence, just as by the reflection of the coloured picture the crystal appears to assume that colour. So also by the presence of Anthhakarana, the individual soul appears to imagine the Atman to be the doer and the like, when in fact that Atman has no such modification or agency.

ननु जडात्मकस्य बुद्ध्यादेः पुण्यपापादिफलभोक्तृत्वायुक्तत्वादहं सुखी दुःखीत्यात्मन्येव सुखदुःखादिभोक्तृत्वस्य प्रत्यक्षत्वादन्यकर्तृककर्मफलस्यान्यभोक्तृत्वायुक्तत्वाच्च कर्तृत्वादिकमात्मन्येवेत्याशङ्क्य जीवत्वभ्रमणे सुखदुःखादिकमनुभवतीत्याह—

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।
नाहं जीवः परात्मेति ज्ञातश्चेन्निर्भयो भवेत् ॥ २७ ॥

रज्जुसर्पवदिति । रज्जुसर्पवत् मन्दान्धकारे रज्जुं पन्नगमिवात्मानं सच्चिदानन्दलक्षणं स्वं जीवं देहाभिमानिनं किञ्चिज्ज्ञं चिदाभासलक्षणं ज्ञात्वा स्वाज्ञानेनाहं जीव इति निश्चित्येत्यर्थः भयं भीतिं सुखादीनामुपलक्षणमेतत् । सुखं दुःखं च पुण्यपापकर्मफलभूतं स्वर्गादिभ्यः कुम्भीपाकादिनरकेभ्यश्च प्राप्तमिह स्रक्चन्दनवनितादिभोगजन्यमाध्यात्मिकादिजन्यं च वहेत् जीवत्वाभिमानेन तन्निष्ठभयदुःखादिकं स्वस्मिन्नध्यस्यतीत्यर्थः ॥ ननु तन्निवृत्तिः कथमिति चेदुच्यते नाहमिति । यथा दीपादिप्रकाशेन नायं सर्पः किं तु रज्जुरेवेति ज्ञात्वा भयतत्कार्यनिर्मुक्तो भवति तथा विवेकेन सद्गुरुमुखतः कृतवेदान्तश्रवणजन्यज्ञानेन नाहं जीवः किं तु परात्मा सर्वसाक्षी सच्चिदानन्दलक्षण एवेति ज्ञातश्चेत् सम्यक् प्रबुद्धो यदि निर्भयः भयरहितः पूर्वोक्तसुखदुःखादिरहितो भवेदित्यर्थः ।

"शवाकारं यावद्भजति मनुजस्तावदशुचिः परेभ्यस्स्यात् क्लेशो जननमरणव्याधिनिलयः। यदाऽऽत्मानं शुद्धं कलयति शिवाकारममलं तदा तेभ्यो मुक्तो भवति हि तदाहश्रुतिरपि॥" इति वचनादिति भावः। एतेन सुखदुःखादिकं सर्वं जीवस्यैव न तु कूटस्थासङ्गसच्चिदानन्दरूपस्यात्मन इति सिद्धम्। ननु रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तत इत्यत्र सुखदुःखादेर्बुद्धिधर्मत्वमुक्तं इदानीं तु जीवधर्मत्वमुक्तम्। एवं सति कथं निर्णयः कर्तव्य इति चेत् नैष दोषः। जलचन्द्रस्येव जीवस्य बुद्ध्युपाधिकत्वेन औपाधिकरागाद्याभासस्य सत्वात् अहं कर्ताहं भोक्ताहं सुख्यहं दुःखीति लोकव्यवहारदर्शनाच्च। तस्मात् सुष्ठूक्तं जीवत्वभ्रमेणात्मन्यपि साक्षिणि कूटस्थासङ्गचिद्रूपे सुखदुःखादिकमध्यस्यति वेदान्तविचारजन्यज्ञानेन जीवत्वभ्रमे विनष्टे सति तन्निवृत्तिश्च भवेदिति॥

रज्जुसर्पवत् (like the serpent in the rope) आत्मानं (oneself) जीवं (the Jiva or individual self) ज्ञात्वा (having known) भयं (fear) वहेत् (may suffer) नाहं जीवः (I am not the Jiva) परात्मा (the Supreme) इति (thus) ज्ञातश्चेत् (if understood) निर्भयः (without fear) भवेत् (will become).

27. Mistaking oneself to be Jiva, like the rope for the serpent, one is subject to fear. If the Self is known to be not Jiva but the Supreme, one becomes free from fear.

Notes:— It is but indeed improper to say that the intellect and the like and not the Atman is the real enjoyer of one's good and bad deeds. Further the notions 'I am happy' 'I am miserable' and so forth verily connote that the Atman is the enjoyer, and it is improper to attribute enjoyment to one different from the actual doer of those deeds that bring about such enjoyment. This doubt is cleared in this sloka.

By mistaking one's self, which is nothing but of the nature of the Supreme, eternal and consciousness pure, to be the jiva that exults in the possession of the body and is but a reflection of the Supreme, one becomes subject to fear, happiness, misery, or the enjoyment of the resultant effects of good and bad deeds, as residence in heaven or fall in the bottomless perdition of hell, or other worldly pleasures. The feelings inherent in such a mistaken notion of the jiva to be the Self are but superimposed on the real Self. As light dispels the mistaken notion in darkness of a rope to be a serpent, so right knowledge of the Self alone can dispel this misconception. This right knowledge is had through a good preceptor's advice and the knowledge acquired by a proper study of Vedanta, which would reveal that one's Self is not jiva but the real Supreme, Omnipresent, eternal Consciousness pure and Bliss absolute, whereby one becomes free from all kinds of fear, happiness or misery. As long as one exults oneself to be the mortal body, one is subject to fear, but when that self is seen to be but the Immaculate Supreme, then one is free from all fears and entanglements. This establishes the fact that happiness, misery and the like appertain but to the jiva, not to the Supreme which is Eternal, Consciousness Pure and Bliss Absolute. But it has been asserted in a previous sloka that passion, desire, happiness and misery pertain to Buddhi and the like. How then can it be said now that they are the attributes of jiva? The answer is there is nothing wrong in the above statement. As the reflected image of the moon partakes of the qualities of motion and the like of water, so also the jiva partakes of the qualities of its limiting adjunct or Upadhi, the Buddhi,

and thus the notions of 'I am happy' 'I am miserable' and the like. This misconception about Jiva brings on the superimposition of these attributes to the Supreme which is free from all such attributes. When the right knowledge about the Immaculate Brahman dawns with the knowledge about the truths of Vedanta, this misconception of jiva gives way and the real truth becomes illumined.

ननु बुद्ध्यादिभिरत्यन्तसमीपस्थैरप्यात्मा कथं न विज्ञायत इत्याकाङ्क्षायामाह—

आत्मावभासयत्येको बुद्ध्यादीनिन्द्रियाण्यपि ।
दीपो घटादिवत् स्वात्मा जडैस्तैर्नावभास्यते ॥ २८ ॥

आत्मेति । आत्मा कूटस्थासङ्गचिद्रूपः एकः केवल एव सन् बुद्ध्यादीनि बुद्धिचित्ताहङ्कारादीनीन्द्रियाणि दशविधानि ज्ञानकर्मेन्द्रियात्मकानि अपि शब्दात् प्राणादीन् स्थूलदेहं तत्तद्देवतास्तत्तद्विषयांश्च दीपः घटादिवत् घटपटादिपदार्थानिवावभासयति अयं निर्विकार एव सन् प्रकाशयति । आत्मा उक्तलक्षणः स्वयंप्रकाशः प्रत्यगात्मा तु दीपो घटादिभिरिव जडैर्जडस्वभावैस्तैः पूर्वोक्तैर्बुद्ध्यादिभिर्नावभास्यते न प्रकाश्यते ॥ यन्मनसानुमनुते विज्ञातारमरे केन विजानीयादित्यादिश्रुतेः । ननु आत्मनः स्वप्रकाशत्वे मनसैवानुद्रष्टव्यं दृश्यतेत्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः । मनसैवानुद्रष्टव्यमित्यादिश्रुतेरप्रामाण्यप्रसङ्ग इति चेन्नात्मनः फलव्याप्यत्वाभावेऽपि वृत्तिव्याप्यत्वाङ्गीकारात् । तदुक्तं फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवार्यते ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरपेक्षिता इति । एतेनात्मनः बुद्ध्यादिविलक्षणत्वं तत्साक्षित्वं तद्धर्मकर्माद्यस्पृष्टत्वं भक्तान्धकारनाशकत्वं चात्रापि सूचितं भवति ॥

आत्मा (the Atman) अवभासयति (illumines) एकः (alone) बुद्ध्यादीनिन्द्रियाणि अपि (the Buddhi and the like and the organs of sense too) दीपो (light) घटादिवत् (like pitcher and

the like) स्वात्मा (one's self) जडैस्तैः (by those inert) नावभास्यते (is not illumined)

28. The Atman alone illumines the Buddhi and the like and the organs of sense too, as a light that illumines the pot and other objects, but the Atman is not illumined by those inert objects like Buddhi and so forth.

Notes:— This sloka explains how the Buddhi and the like, though situated very close to the Atman, are not able to know of its real nature.

The Supreme Self alone is capable of illumining the Buddhi or intellect, the chitta (mind), the ego, the ten sensory organs, the five Pranas, the gross body and the activities of their presiding Deities, just as light alone can illumine pots and other objects. It is self-luminous and is not illumined by anything else. The mind can at best conceive of the Atman, but none can understand it really. But the Scriptures declare that the Atman which is self-luminous can be seen only by the mind, and this looks inconsistent with the above statement. But it is not so, for the same Scriptures declare that Atman does not partake in the effects but only in the functions for the sake of destroying ignorance and to reveal itself. Hence Atman is different from Buddhi and the like, yet the witness thereof, untainted by their qualities and activities and capable of destroying the ignorance of the aspirants.

नन्वात्मनो बुद्ध्यादिभिरभास्यत्वे सिद्धे स्वरूपबोधे बोधान्तरेण भवितव्य-मित्याशङ्कायां बोधरूपत्वात् न बोधान्तरापेक्षेति सदृष्टान्तमाह—

स्वबोधे नान्यबोधेच्छा बोधरूपतयात्मनः ।
न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥ २९ ॥

स्वबोध इति । यथा दीपस्य प्रकाशरूपतयात्मप्रकाशने स्वस्य प्रकाशने अन्यदीपेच्छा दीपान्तरापेक्षा नास्ति तथात्मनः अततिसन्ततभावेन जाग्रदादिषु सर्वास्वप्यवस्थास्वनुवर्तत इत्यात्मा अवस्थात्रयसाक्षी प्रत्यगात्मा तस्य बोधरूपतया ज्ञानरूपतया यद्वा बोधः ज्ञानं स एव रूपं स्वरूपं यस्य सः बोधरूपः परमात्मा परं ब्रह्म सत्यं ज्ञानमनन्तं ब्रह्मेति श्रुतेः यद्भावस्तत्ता तया स्वप्रकाशापरोक्षब्रह्मत्वेन हेतुनेत्यर्थः अयमात्माब्रह्मेति श्रुतेः स्वबोधे स्वज्ञाने आत्मानं ज्ञातुमित्यर्थः अन्यबोधेच्छा ज्ञानान्तरापेक्षा नास्ति । यदा आत्मनः ज्ञानान्तरापेक्षत्वं परमात्मभिन्नत्वं चोच्यते तदा स्वस्य स्वेतरभास्यत्वमद्वैतहानिरनवस्थाप्रसङ्गः पूर्वोक्तश्रुतिविरोधश्च इत्यादयो दोषा बहवः स्युः । तस्मादात्मनस्स्वज्ञाने ज्ञानान्तरापेक्षारहितत्वं परमात्माभिन्नत्वं च सिद्धम् ॥

स्वबोधे (for its own knowledge) नान्यबोधेच्छा (no desire or necessity for another knowledge) बोधरूपतया (on account of the nature of knowledge) आत्मनः (of the Atman) दीपस्य (to the light) नान्यदीपेच्छा (no necessity for another light) यथा (like) स्वात्मप्रकाशने (for illuming itself).

29. Just as a light does not require the help of another light for making itself known, so also the Atman does not require another knowledge, as its very nature is verily knowledge.

Notes:— Since the Atman is not illuminated by Buddhi and the like, it may be said that it requires another knowledge by which help alone the real nature of Atman can be known. This is answered in this sloka by an illustration of the nature of light. A light

does not require the help of another light to make itself known. Its nature is revealed by itself on account of its brilliance. Likewise the Atman which is knowledge itself in nature does not require the help of another knowledge to make itself known, for knowledge is the very essence of the Atman. If Atman requires the help of another knowledge and if it is different from the Supreme Brahma, the statement becomes subject to many objections. By making it depend on another knowledge it strikes at the very root of the Adwaita doctrine which does not recognise a second. Further it leads to an absence of finality and is opposed to the Scriptual texts. Hence it has to be understood that Atman does not require another knowledge to make itself known and it is not different from the Supreme Brahma.

ननु कार्योपाधिरयं जीवः कारणोपाधिरीश्वर इत्यादिश्रुतिन्यायेन जीवात्मपरमात्मनोः कार्यकारणोपाधिविशिष्टयोः किंचिज्ज्ञत्वसर्वज्ञत्वादिधर्मविशिष्टयोः कथमेकत्वं विद्यादित्याकाङ्क्षायां तदुपायमुपदिशति भगवान् परमकृपालुराचार्यः॥

निषिद्ध्य निखिलोपाधीन् नेति नेतीति वाक्यतः ।
विद्यादैक्यं महावाक्यैर्जीवात्मपरमात्मनोः ॥ ३० ॥

निषिद्ध्येति । निखिलोपाधीन् समष्टिव्यष्टिस्थूलसूक्ष्मकारणात्मकान् सर्वान् उपाधीन् भेदकधर्मान् नेति नेतीति वाक्यतः अतन्निरसनवेदवाक्येन निषिध्य परित्यज्य इदं नाहमिदं नाहमिति तत्तदुपाधितादात्म्यं त्यक्त्वेत्यर्थः। जीवात्मपरमात्मनोः जीवपरयोस्तत्त्वंपदार्थयोश्शोधितयोरैक्यमेकीभावं महावाक्यैर्वेदशिरोमणिभिस्तत्त्वमस्यादिमहावाक्यैर्भागत्यागलक्षणया विद्यात् विजानीयात् । अयं भावः सोपानक्रमेण सदसद्विवेकादिसाधनसंपत्तिपूर्वकं सद्गुरुमुपगम्य सम्यक् शुश्रूषादिसन्तुष्टस्य तस्य मुखतस्तत्त्वमस्यादिमहावाक्यश्रवणं तद्द्वारा

पदद्वयशोधनपूर्वकं मननं तद्वारा शोधितयोरैक्यज्ञानदार्ढ्याय चिरनिरन्तरनिदिध्यासनं च कृत्वा स्वमखण्डसत्यज्ञानानन्दलक्षणं ब्रह्मत्वेन विजानीयादिति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ।

श्रवणं तु गुरोः पूर्वं मननं तदनन्तरम् ।
निदिध्यासनमित्येतत् पूर्णबोधस्य कारणम् ॥

इत्यादिश्रुतेः

श्रोतव्यश्श्रुतिवाक्येभ्यो मन्तव्यश्चोपपत्तिभिः ।
मत्वा च सततं ध्येय एते दर्शनहेतवः ॥ इति स्मृतेश्च ॥

निषिध्य (discarding) निखिलोपाधीन् (all limiting adjuncts) नेति नेतीतिवाक्यतः (from the expression 'not this, not this') विद्यात् (one should know or realise) ऐक्यं (identity) महावाक्यैः (with the help of the great texts) जीवात्मपरमात्मनोः (of the individual and the Supreme Self).

30. Eliminating all limiting adjuncts with the expression 'not this, not this', one should realise the identity of the individual and the Supreme Self with the help of the great texts.

Notes:—Slokas 30 to 36 describe the doctrine of Neti Neti (negation). The limiting adjuncts that mark out the distinctions are manifold, such as, collective, individual, gross, subtle, causal and the like. These are to be discarded as not the real Supreme, by eliminating all of them as separate from the Self. The identity of the individual and the Supreme Self has to be realised by careful investigation of the great Vedic texts 'Tat Twam Asi' (Thou art that) and the like. The aspirant should first acquire the means of realisation, such as the discrimination of what is real and what is not. Then

he should approach a right preceptor and, pleasing him with his humble and sincere service, obtain from him the proper advice and explanation of the Scriptural texts relating to the Supreme, like 'Thou art That' and so forth. Thus hearing the advice from the preceptor, he should think about the two objects 'Thou' and 'That' referred to above and then, to be fixed in that identity of the individual and the Supreme Self, he should incessently contemplate on the truths of the great Vedic texts. Then he would realise the Supreme as Real, Full, Knowledge and Bliss Absolute. Thus the process is briefly put as hearing of the Scriptural texts with the aid of a preceptor, then meditation about them through reasoning and last, incessant contemplation on the truths thus reasoned out. This alone leads to realisation of the Supreme.

ननु अध्यारोपापवादपुरस्सरं महावाक्यश्रवणमनननिदिध्यासनैर्जीवपरैक्यं ज्ञातव्यमिति उपदिष्टम् । तानि कानीत्याकाङ्क्षायामध्यारोपापवादपुरस्सरं क्रमेणानुगृह्णाति भगवानाचार्यः यद्वा नेतिनेतीतिवाक्येन सर्वोपाधिनिरसनं कृत्वा महावाक्यैर्जीवात्मपरमात्मनोरैक्यं विद्यादित्युपदिष्टम् । तदेव विस्पष्टमुपदिशति ॥

आविद्यकं शरीरादिदृश्यं बुद्बुदवत्क्षरम् ।
एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥

आविद्यकमिति । दृश्यं द्रष्टव्यं शरीरादिदेहेन्द्रियादिकं समष्टिव्यष्ट्यात्मकं सर्वमाविद्यकं रज्जुसर्पवदविद्याकल्पितं अत एव बुद्बुदवत्क्षरं नश्वरं दृष्टनष्टस्वभावं च भवति । तस्मादेतद्विलक्षणं एतेभ्यः पूर्वोक्तेभ्यो देहादिभ्योऽनृतजडदुःखरूपेभ्यो विलक्षणं सच्चिदानन्दरूपं भिन्नं च अत एव निर्मलं कलङ्करहितं त्रिगुणतत्कार्यरागद्वेषादिमलविनिर्मुक्तमिति यावत् पर-

ब्रह्माहमिति विद्यात् । आरोपितदेहादिकं समष्टिव्यष्ट्यात्मकं तत्त्वंपदगतविरुद्धांशं सर्वमपोह्य तदधिष्ठानभूतं प्रत्यगभिन्नं परं ब्रह्मैवाहं न तु देहादिरित्यपरोक्षतया मुमुक्षुस्सम्यग्विजानीयादिति भावः ॥

आविद्यकं (born of ignorance) शरीरादिदृश्यं (all visible objects like body and so forth) बुद्बुदवत् क्षरं (transcient or evanescent like bubbles) एतद्विलक्षणं (different from these) विद्यात् (one should realise) अहं ब्रह्मेति (I am Brahma) निर्मलं (immaculate).

31. The body and the like visible objects are born out of ignorance and are evanescent like bubbles. One should understand the Immaculate Brahma different from these, as 'I am Brahma'.

Notes:—It was told that one should realise the identity of Jivatma and Paramatma through the process of hearing, meditating and incessantly contemplating on the Supreme with the help of the great Scriptural texts, superimpositions and exceptions. The same is made clear in this sloka.

The body and the like visible objects are but the imaginary products of ignorance. They are neither lasting nor real, but evanescent like the bubbles in water. The Supreme Brahma is quite different from these body and other objects which are unreal, inert and conducive to misery. The Supreme is Satchitananda, Immaculate, free from the three qualities of Sattwa, Rajas and Tamas and their effects. The Self is to be understood after eliminating the body and the like as not of it, but that it is verily the Supreme.

एवं श्रवणप्रकारमुक्त्वा मननप्रकारमाह द्वाभ्याम् ।

देहान्यत्वान्न मे जन्म जराकार्श्यलयादयः ।
शब्दादिविषयैस्सङ्गो निरिन्द्रियतया न च ॥ ३२ ॥

देहान्यत्वादिति । देहात् स्थूलशरीरात् अन्यत्वात् पृथग्भावात् मे मम प्रत्यगभिन्नस्य ब्रह्मणः जन्म जननं प्रथमविकारः जरा विस्रसा चतुर्थविकारः कार्श्यं कृशता पञ्चमविकारः लयो नाशः षष्ठविकारः आदिशब्देन द्वितीयतृतीयविकारावस्तित्ववृद्धित्वलक्षणौ षट्कोशाः वर्णाश्रमादयश्च एते जन्मजराकार्श्यलयादयः सर्वे विकाराः न सन्ति। निरिन्द्रियतया दशेन्द्रियरहितत्वेन शब्दादिविषयैश्शब्दस्पर्शरूपरसगन्धैर्वचनादानगमनविसर्गानन्दैरुच्छ्वासनिश्वासादिप्राणकर्मभिः (चकारादन्धत्वबधिरत्वमूकत्वादीन्द्रियधर्मैश्च कचित् कदाचित् कथञ्चित् किञ्चिदपि सङ्गः संबन्धः विषयानुभवो नास्तीत्यर्थः । अतस्सूचितं तज्जन्यसुखदुःखादिरहितत्वमात्मन इति ॥

देहान्यत्वात् (being distinct from the body) न मे जन्मजराकार्श्यलयादयः (I have no birth, old age, decay, death and the like) शब्दादिविषयैः (with the objects of sense like sound and so forth) सङ्गः (connection) निरिन्द्रियतया (being not of the senses) न च (and have not).

32. Distinct from the body that I am, I have no birth, old age, decay, death or the like. Distinct from the senses, I have no connection with the objects of senses like sound and so forth.

Notes :—Having described in the previous sloka the nature of the process of hearing the Scriptural truths, this and the following sloka describe the process of meditation. The soul is distinct from the body which is gross, inert and perceptible to the eyes. Hence it has not the

qualities of the body, such as birth, existence, growth, old age, decay and death, nor caste, nor the religious orders of life. The soul is thus free from all kinds of modifications, likewise the soul is distinct from the senses and, as such, it has no connection with the objects of senses, like sound, touch, form, taste, smell, talking, taking, moving, purging, bliss, nor respiration nor inspiration which are the activities of Prana or Vital airs, nor blindness, deafness, dumbness and so forth, the qualities of senses. Hence is established that the soul is never at any time in any way whatsoever attached, nor is subject to the pleasures and pains produced by the activities of the senses.

यत् सूचितमात्मनस्सुखदुःखादिरहितत्वं तदेव सहेतुकं विस्पष्टयति ॥

अमनस्त्वान्नमे दुःखरागद्वेषभयादयः ।
अप्राणोह्यमनाश्शुभ्र इत्यादि श्रुतिशासनात् ॥ ३३ ॥

अमनस्त्वादिति । किञ्च । "अप्राणोह्यमनाश्शुभ्रोह्यक्षरात् परतः परः ।" "एतस्माज्जायते प्राणो मनस्सर्वेन्द्रियाणि च ॥ खं वायुर्ज्योतिरापः पृथिवी विश्वस्यधारिणी"त्यादि श्रुतीनां शासनात् प्रतिपादनाद्धेतोः प्रसिद्धात् अमनस्त्वात् मनोरहितत्वात् मे मम दुःखरागद्वेषभयादयः दुःखमाध्यात्मिकादिजन्यव्यथा, रागः इहपरविषयासक्तिः, द्वेषः क्रोधः, भयं परेभ्यश्चोरव्याघ्रादिभ्यः कुंभीपाकरौरवादिनरकेभ्यश्च जन्या भीतिः । आदिशब्देन लोभमोहादयश्च सर्वे दुर्गुणाः न सन्ति । देहेन्द्रियबुद्ध्यादितद्धर्मतत्कर्मतदवस्थादिकमखण्डानन्दैकरसस्यात्मनः कालत्रयेऽपि नास्तीति बोद्धव्यो मुमुक्षुभिरितिद्वयोर्भावः ॥

अमनस्त्वात् (being not of the mind) न मे दुःखरागद्वेषभयादयः (I have no pain, desire, hatred, fear and the like) अप्राणः (not of the vital airs) हि अमना (verily not of the mind)

शुभ्रः (pure) इत्यादिश्रुतिशासनात् (thus and so forth of the scriptural assertions),

33. Not being the mind, I (the soul) have no grief, desire, hatred, fear and the like, and indeed the Scriptures declare that the Atman is neither Prana nor the mind, is pure and so forth.

Notes:—That the Atman is without grief and the like is explained here again. The Scriptures declare that the Atman is neither Prana, nor mind, and from the Atman are born the Pranas, the mind, the organs of sense and other elements. As such it does not partake of the nature and qualities of the mind as pain, pleasure and the like. 'Dukhha' referred to here relates to the pain born of the mind; Raga relates to the attachment for pleasures here and hereafter. Dvesha relates to hatred, anger and so forth. Bhaya has reference to fear from others, thieves, wild beasts and of the miseries of hells. The word 'Adi' has reference to the various passions like covetousness, delusion and so forth. The Atman is Bliss absolute. It has no concern with the qualities and activities of the body, senses, intellect and the like.

एवं मननप्रकारमुक्त्वाथ गुर्वनुग्रहानुरूपेण शिष्यभावनाप्रकारमाह त्रिभिः ।

निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरञ्जनः ।
निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥ ३४ ॥

निर्गुण इति । अहं प्रत्यगभिन्नं ब्रह्म निर्गुणः बुद्ध्यभावात् गुणरहितः यद्वा शब्दादेस्सत्वादेश्च विलक्षणत्वात् गुणरहितः । 'केवलो निर्गुणश्चेति श्रुतेः । निष्क्रियः इन्द्रियाभावात् व्यापारशून्यः नित्यः अवस्थात्रयसाक्षित्वान्नाशरहितः

निर्विकल्पः मननशून्यत्वात् सङ्कल्पविकल्परहितः निरञ्जनः निरवयवत्वात् असङ्गः, यद्वा सर्वप्रकाशकत्वात् नितरां राजयति सर्वं प्रकाशयतीति निरञ्जनः अखण्डप्रकाशस्वरूप इत्यर्थः । निर्विकारः लिङ्गदेहाभावात् विकारशून्यः निराकारः अङ्गाभावादाकृतिशून्यः नित्यमुक्तः मायातत्कार्यसंबन्धशून्यत्वात् कालत्रयेऽपि मुक्तस्वरूपः निर्मलः अन्तःकरणवृत्तिशून्यत्वान्निष्कलङ्कः रागद्वेषादिमलरहित इत्यर्थः ॥

निर्गुणः (without attributes) निष्क्रियः (without activities) नित्यः (eternal) निर्विकल्पः (without any doubts) निरञ्जनः (unsullied or all illumining) निर्विकारः (changeless) निराकारः (formless) नित्यमुक्तः (ever free) अस्मि (I am) निर्मलः (pure).

34. I am without attributes and functions, eternal and without any doubt, unsullied and changeless, formless, ever free and immaculate.

Notes :—Having described the process of meditation in the above two slokas, the following three slokas describe the process of contemplation by the aspirant in consonance with the blessings of the preceptor. He should contemplate on the Brahman as having no attributes, being devoid of intellect as that Supreme is or as being distinct from sound and the like and the qualities of Sattwa, Rajas, and Tamas, as having no function being devoid of the organs of sense, eternal as being the sole witness of all at all times and imperishable, as one without any doubt or resolve being devoid of mental faculties, as unsullied having no connection with anything, changeless as having no subtle body, formless having no limbs, ever free as being always untainted by Maya and her effects, Immaculate as having no Anthhakkarana or as being unsullied by passions.

अहमाकाशवत् सर्वं बहिरन्तर्गतोऽच्युतः ।
सदा सर्वसमस्सिद्धो निस्सङ्गो निर्मलोऽचलः ॥ ३५ ॥

अहमिति । किंच अहं प्रत्यगभिन्नं ब्रह्म आकाशवत् नभ इव सर्वं अव्यक्तादिस्थूलान्तं समष्टिव्यष्ट्यात्मकं जगत् समस्तं बहिरन्तर्गतः बहिरन्तर्व्याप्तः आकाशवत् सर्वगतः अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणःस्थितः इत्यादि श्रुतेः । अत एव अच्युतः च्युतिरहितः नाशरहित इति यावत् अविनाशी नित्य इत्यादिश्रुतेः सदा कालत्रयेऽपि सर्वसमः सर्वत्र न्यूनाधिकभाववर्जितः निर्दोषं हि समं ब्रह्मेत्यादिभगवद्वचनात् । सिद्धः सद्रूपत्वात् कालत्रयेऽपि प्राप्तः निस्सङ्गः अहङ्कारादिभिस्संबन्धरहितः असङ्गोऽप्ययं पुरुष इति श्रुतेः निर्मलः गुणातीतत्वात् परिशुद्धः शुद्धमपापविद्धं इति श्रुतेः अचलः पूर्णत्वाच्चलनरहितः नित्यस्सर्वगतस्थाणुरचलोऽयं सनातनः इति भगवद्वचनात् ॥

अहं (I) आकाशवत् (like the sky) सर्वं (all) बहिरन्तर्गतः (pervading both inside and outside) अच्युतः (unfaltering) सदा (always) सर्वसमः (even-balanced everywhere) सिद्धः (eternal) निस्सङ्गो (unattached) निर्मलः (pure) अचलः (steady).

35. Like ether I pervade everything, inside and outside. I am unfaltering, always harmonious everywhere, eternal, unattached, pure and steady.

Notes:—The Supreme Brahma pervades all subtle and gross forms, collective and individual. He is imperishable. He is evenly balanced always and eternal at all times. He is not attached to egoism and the like. He is beyond Gunas or attributes, and so pure. He is full and steady and has no motion.

किं बहुना । सत्यं ज्ञानमनन्तं ब्रह्म, नित्यं विज्ञानमानन्दं ब्रह्मेत्यादिश्रुतिप्रसिद्धं नित्यशुद्धबुद्धमुक्तस्वभावं यत् परब्रह्म तदेवाहमित्याह—

नित्यशुद्धविमुक्तैकमखण्डानन्दमद्वयम् ।
सत्यं ज्ञानमनन्तं यत् परं ब्रह्माहमेव तत् ॥ ३६ ॥

नित्येति । नित्यशुद्धं कालत्रयेऽप्यज्ञानतत्कार्यमलसंबन्धरहितत्वादतीव निर्मलं विमुक्तं विशेषेण सर्वप्रारब्धादिनिर्मुक्तं सर्वदा विदेहमुक्तिस्वरूपमित्यर्थः एकं सजातीयविजातीयस्वगतभेदरहितत्वं यत् तन्नित्यशुद्धविमुक्तैकम् । अत एव अखण्डानन्दं पूर्णानन्दम् । अद्वयं स्वेतरवस्तुशून्यं इदमप्यात्मनः पूर्णानंदत्वे कारणं अत्र पुनरुक्तिर्न शङ्कनीया ज्ञानस्यासकृदावृत्त्यैव दृढीकर्तव्यत्वात् । सत्यं कालत्रयेऽपि नाशरहितं ज्ञानं इतरप्रकाशानपेक्षं बाह्याभ्यन्तरसर्वप्रपञ्चतद्धर्मतदवस्थातदभावप्रकाशकम् । अनन्तं अन्तरहितं पूर्णमित्यर्थः । ईदृशं यद्वस्तु तत् परं सर्वप्रकारेण सर्वोत्कृष्टं ब्रह्मैवाहं न तु तद्भिन्नोऽस्मीत्यर्थः । अद्वय एवायमात्मा सन्मात्रो नित्यशुद्धो बुद्धस्सत्यो मुक्तो निरञ्जनो विभुरित्यादिश्रुतेः ॥

नित्यशुद्धविमुक्तैकं (eternal, immaculate, free and the only one) अखण्डानन्दं (Bliss complete) अद्वयं (without a second) सत्यं (imperishable) ज्ञानं (knowledge) अनन्तं (endless) यत् (which) परं ब्रह्म (Supreme Brahma) अहमेव (verily myself) तत् (that).

36. I am indeed that Supreme Brahma which is eternal, immaculate, pure and the one sole, Bliss complete, without a second, imperishable, Knowledge and endless.

Notes:—The Supreme is immaculate always, being at all times untainted with ignorance and its effects. It is free on account of its not being bound down by resultant taints of action or Prarabda. It is the one Sole, not having a second comparable with it in any

way. It is *Adwaya* having no entity to be styled as separate from itself. It is not liable to decay at anytime. It does not depend on any other light for its illumination. It has no end and is infinite. The aspirant is to conceive that he is himself such a Supreme Brahma.

एवं शिष्यकृत्यब्रह्मभावनाप्रकारमुक्त्वेदानीमुक्तरीत्या चिरनिरन्तरकृताया-स्तस्याः ब्रह्मभावनायाः फलमाह—

एवं निरन्तरकृता ब्रह्मैवास्मीति वासना ।
हरत्यविद्याविक्षेपान् रोगानिव रसायनम् ॥ ३७ ॥

एवमिति । एवं निर्गुणो निष्क्रियो नित्य इत्यादि पदत्रयोक्तरीत्या निरन्तरकृता चिरकालं नित्यनिरन्तरमाचरिता विजातीयप्रत्ययरहिता अहं ब्रह्मैवास्मीति वासना भावना निरन्तरसेवितं रसायनं औषधविशेषः रोगान् त्रिदोषसंभवान् ज्वरशूलोदरभगन्दरादीनामयानिवाविद्याविक्षेपान् मायातत्कार्यकर्तृत्वभोक्तृत्वरागद्वेषादिदुर्वासनात्मकान् हरति विनाशयति ॥

एवं (thus) निरन्तरकृता (constantly or incessantly practised) ब्रह्मैवास्मीति वासना (the conception or innate inclination that I am verily Brahma) हरति (destroys) अविद्याविक्षेपान् (the distractions of ignorance) रोगान् इव (like diseases) रसायनं (the medicine).

37. The conception, 'I am verily Brahma', thus incessantly practised, destroys the distractions caused by ignorance, just as an elixir or medicine cures diseases.

Notes:—Slokas 37 to 39 describe the means of realisation or Vedantic Sadhana. The three slokas

mentioned above are to be meditated upon by the aspirant incessantly, in full faith and without any other idea that would stand in the way. This incessant practice of contemplation destroys all the effects of illusion, and one slowly realises the Supreme Brahma.

आविद्यकमित्यारभ्य एवमित्यन्तेन ग्रन्थेन श्रवणमननपूर्वकं निदिध्यासनरूपसविकल्पकसमाधिं सफलमुक्त्वा अथासनादि नियमपूर्वकं निश्शेषाशेषवासनाविनाशहेतुभूतनिर्विकल्पकसमाधिप्रकारमाह—

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।
भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥ ३८ ॥

विविक्तदेश इति । "नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः । न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन" ॥ "युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु । युक्तस्वप्नावबोधस्य योगो भवति दुःखहा" ॥ इत्यादि भगवद्वचनात् युक्ताहाराधिकमद्वयात्मतत्त्वं निदिध्यासुः युक्ताहारविहारनिद्रादिकं कुर्वन् विविक्तदेशे नदीपुलिनगिरिकन्दरादौ आसीनः सुखासने उपविष्टः विरागः विगताः नष्टाः रागाः ऐहिकामुष्मिकसुखविषयाः यस्य सः इहपरसर्वविषयाशारहितः इत्यर्थः अत एव विजितानि विशेषेणविषयवैमुख्यं प्रापितानीन्द्रियाणि चक्षुरादीनि वागादीनि च येन स विजितेन्द्रियः संनियमितोभयेन्द्रिय इत्यर्थः । अन्या बाह्याभ्यन्तरप्रपञ्चविषया धीर्यस्य नास्ति सोऽनन्यधीः स्वेतरविषयज्ञानशून्यस्सन्नित्यर्थः आत्मानं एकं सजातीयविजातीयस्वगतभेदरहितं इत्यर्थः अत एव अनन्तं अन्तरहितं दिक्कालाद्यनवच्छिन्नं पूर्णमित्यर्थः तं सर्वश्रुतिप्रसिद्धं अखण्डानन्दैकरसं परं ब्रह्म भावयेत् लयविक्षेपकषायरसास्वादरूपरिपुनिरसनपुरस्सरं सर्वमिदमहञ्च ब्रह्मैवेत्यनिशमनुसन्दध्यान्निश्शेषवासनानिवृत्तय इत्यर्थः । "योगी युञ्जीत सततमात्मानं रहसि स्थितः । एकाकी यतचित्तात्मा निराशीरपरिग्रहः" ॥ "शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः । नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् । तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ॥ उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥" इत्यादि भगवद्वचनादिति भावः ॥

विविक्तदेशे (in a solitary place) आसीनः (seated) विरागः (bereft of passions) विजितेन्द्रियः (with the senses controlled) भावयेत् (should contemplate upon) एकं आत्मानं (the one Atman) तं (that) अनन्तं (infinite) अनन्यधीः (with a mind undevoted to anything else).

38. Seated in a solitary place, bereft of passions and with senses controlled, one should contemplate on that one Atman infinite, without thinking of anything else.

Notes:—Having described the nature of Savikalpaka Samadhi through the process of hearing, meditation and contemplation as set forth above, herein is described the nature of Nirvikalpaka Samadhi, through the process of restraint, posture and the like. For steadiness in contemplation certain requisites are essential. Steadiness is not within the scope of one who is given to eating too much or eating little, nor for one given up to much sleepiness or vigilance. One should have congenial food and exercise, should apply oneself to proper actions and should have normal sleep and vigilance. He should be far away from the madding crowd in a solitary place like the bed of rivers or caves of mountains. He should assume a comfortable posture and give up all desires for pleasures, worldly or celestial. He should control his senses fully by withdrawing all their activities with external objects. He should not think of anything else except the one Supreme that is infinite. In such a contemplation he should see that he does not fall a victim to distraction and the like enemies to steady contemplation. Thus acting, he begins slowly to realise the

Supreme infinite Brahma which envelopes all, and nothing is apart or different from it.

ननु दृश्यप्रपञ्चे स्वभिन्नत्वेन दृश्यमाने सति कथमद्वैतभावना सिद्ध्यतीत्याकाङ्क्षायामाह—

आत्मन्येवाखिलं दृश्यं प्रविलाप्य धिया सुधीः ।
भावयेदेकमात्मानं निर्मलाकाशवत् सदा ॥ ३९ ॥

आत्मनीति । अखिलं निश्शेषं दृश्यं गगने नीलतादिवत् परिपूर्णे निस्सङ्गे निरवयवे स्वात्मनि प्रतीयमानं बाह्याभ्यन्तरजगज्जालं विनष्टरागादित्वेनाद्वैतस्वरूपध्यानक्षमा धीर्यस्य सः सुधीः स्थितप्रज्ञो मुमुक्षुः धिया उक्तलक्षणया बुद्ध्या आत्मनि आकाशवत् परिपूर्णे निरवयवे निस्सङ्गे स्वस्मिन्नेव प्रविलाप्य प्रकर्षेणाविद्याकल्पितस्य जगतस्स्वतस्सत्ताभावात् अहमेवेदं सर्वमिति स्वसत्तामात्रत्वेनादृश्यतां गमयित्वेत्यर्थः । यद्वा उत्पत्तिप्रातिलोम्येन कारणाभिन्नं कार्यमिति न्यायेन प्रविलाप्य कार्यकारणयोरदृश्यतां गमयित्वेत्यर्थः । एकं केवलमात्मानं सत्यज्ञानानन्दात्मकं परं ब्रह्म निर्मलाकाशवत् नीलतादिरहितमाकाशमिव सदा भावयेत् सकलमिदमहञ्च ब्रह्मैवेत्यनिशमनुसन्दध्यादित्यर्थः । "यच्छेद्वाङ्मनसि प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि । महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि" ॥ "शनैश्शनैरुपरमेत बुद्ध्या धृतिगृहीतया । आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥" "जगत् प्रतिष्ठा देवर्षे पृथिव्यप्सु प्रलीयते । ज्योतिष्यापः प्रलीयन्ते ज्योतिर्वायौ प्रलीयते ॥ वायुश्च लीयते व्योम्नि तच्चाव्यक्ते प्रलीयते । अव्यक्तं पुरुषे ब्रह्मन्निष्कले संप्रलीयते । ब्रह्माण्डरूपिणी पृथ्वी तोयमध्ये विलीयते ॥ अग्निना पीयते तोयं वायुना ग्रस्यतेऽनलः । आकाशस्तु पिबेद्वायुं मनश्चाकाशमेव च । बुद्ध्यहंकारचित्तञ्च क्षेत्रज्ञं परमात्मनि । अहं ब्रह्मेति मां ध्यायेदेकाग्रमनसासकृदित्यादि श्रुतिस्मृतिशतेभ्यः ॥

आत्मन्येव (in the Atman itself) अखिलं दृश्यं (the entire visible universe) प्रविलाप्य (having dissolvd) धिया (by intelligence) सुधीः (the wise man) भावयेत् (should contem-

plate upon) एकं आत्मानं (the one Atman) निर्मलाकाशवत् (like the pure sky) सदा (always).

39. The wise man should by his intelligence dissolve the entire visible universe within the Atman itself and incessantly contemplate on that one Atman which is like the pure sky (ever pure).

Notes:— When the visible universe is actually conceived and perceived to exist as different and distinct from the Supreme, it may be argued how it is possible to cultivate the notion of the one-ness of the Supreme. This is answered in this sloka. The aspirant after emancipation, having mastered through his purity of mind, steadiness and steadfast knowledge about the Supreme, should try to see the entire visible universe within himself, realising that the visible universe is unreal, being but the imaginary product born of ignorance and that the Atman alone is the one real eternal. He should realise that cause and effect are in essence one though they appear different as Brahman and the universe, and thus gradually merge both cause and effect into the one Supreme, giving up their notion of separate entities. He should contemplate on nothing but that one Supreme of the nature of Existence, Consciousness and Bliss absolute. He sees everywhere that one Supreme alone and nothing else. Thus he slowly wins his way and realises that one entity alone of the Supreme everywhere. This has been supported by the various texts of Scriptures and the Smritis.

उक्तमेवार्थं विशदयन् ब्रह्मज्ञस्थितिं प्रतिपादयति अस्मिन्नर्थे मुमुक्षूणां विश्वासदार्ढ्याय —

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।
परिपूर्णचिदानन्दस्वरूपेणावतिष्ठते ॥ ४० ॥

रूपेति । परमार्थवित् परमश्चासावर्थश्चेति परमार्थः परं ब्रह्म तं वेत्ति स्वात्मत्वेन जानातीति परमार्थवित् परब्रह्मविदारूढः सनकादिः रूपवर्णादिकं रूपं घटपटाद्याकारः वर्णः शुक्लकृष्णादिः (आदिशब्देन) = जातिनामाश्रमादयश्च एतत्सर्वं विहाय निश्शेषं परित्यज्य विस्मृत्येत्यर्थः परिपूर्णचिदानन्दस्वरूपेण अखण्डसच्चिदानन्दात्मना अवतिष्ठते स्थीयते ॥ सर्वदा सर्वमिदमहञ्च ब्रह्मैवेति वृत्तिं ब्रह्ममयीमपरित्यज्य वर्तत इत्यर्थः । "निमेषार्धं न तिष्ठन्ति वृत्तिं ब्रह्ममयीं विना । यथा तिष्ठन्ति ब्रह्माद्यास्सनकाद्याश्शुकादयः" ॥ इति श्रुतेः । एतेनारूढेनापि सर्वप्रपञ्चपरित्यागं कृत्वात्मनिष्ठायामेव क्रियमाणायां सत्यामारुरुक्षुणा कर्तव्येति किं वक्तव्यमिति सूचितं भवति ॥

रूपवर्णादिकं (form, colour and the like) सर्वं (all) विहाय (having given up) परमार्थवित् (one who has realised the Supreme Brahma) परिपूर्णचिदानन्दस्वरूपेण (with undivided consciousness and Bliss absolute) अवतिष्ठते (remains).

40. That one who has realised the Supreme Brahma gives up all forms, castes (colours) and the like and rests in his own intrinsic form which is All-full, Consciousness and Bliss absolute.

Notes:—Slokas 40 to 46 describe the fruits of Self-realisation. Elucidating further the idea of the previous sloka, herein is described the attitude of the realised for increased faith of the aspirant after emancipation. The realised is he who realises within himself that great Supreme Brahma, like the sages Sanaka and others. He knows no distinction of form, caste, colour, orders of life and the like. He knows nothing but the one Supreme. He sees within himself that Brahma

which is All-full, Consciousness and Bliss absolute. He is incessantly on the thought of Brahman. Thus those realised like Sanaka and others are always on the steadfast thought of Atman, giving up all worldliness. When such is the case with the realised, how much more should the aspirant concentrate on that one idea of Brahman who is Immanent, Omnipotent and Omnipresent.

ननु ज्ञात्रादिभेदे विद्यमाने कथमद्वैतभावना सिद्ध्येदित्याकाङ्क्षायामाह—

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।
चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ॥ ४१ ॥

ज्ञातृज्ञानेति । चिदानन्द एवैकं केवलं रूपं स्वरूपं यस्य तच्चिदानन्दैकरूपं तद्भावात् परिपूर्णसच्चिदानन्दात्मकत्वादित्यर्थः ज्ञातृज्ञानज्ञेयभेदः ज्ञाता घटादिविषयज्ञाता साभासाहङ्कारो विज्ञानात्मा ज्ञानं घटादिविषयको बोधः ज्ञेयः घटादिः एवमेतैर्यो भेदः परिच्छेदः सः, यद्वा ज्ञाता ज्ञानं ज्ञेयं चेति यो भेदः विशेषः सः, परे अव्यक्तात् पुरुषः पर इति श्रवणात् प्रकृतितत्कार्यविलक्षणे आत्मनि परिपूर्णचिदानन्दैकरूपे निर्विशेषे ब्रह्मणि न विद्यते नास्ति । ननु ज्ञात्राद्यभावे तत् केन ज्ञायत इत्याकाङ्क्षायां "स्वबोधे नान्यबोधेच्छा बोधरूपतयात्मन" इत्यत्र सदृष्टान्तमुक्तमपि अस्य प्रकरणस्य मन्दाधिकारिप्रयोजनाय कृतत्वादत्राप्युच्यते स्वयंप्रकाशत्वमात्मनः परमकृपालुभिराचार्यैः दीप्यते स्वयमेव तदिति । तत् उक्तलक्षणं परं ब्रह्म स्वयमेव दीप्यते प्रकाशते । प्रकाशान्तरानपेक्षं स्वं स्वेनैव ज्ञायते नत्वन्येनेति भावः । "विज्ञातारमरे केन विजानीयात्" इत्यादिश्रुतेः । ननु उक्तश्रुतिगतविज्ञातृशब्देनैव ज्ञात्रादिभेदस्य सिद्धत्वात् कथमात्मनि ज्ञात्रादिभेदरहितत्वमुच्यत इति चेन्न परमात्मनः दृश्यवैलक्षण्यस्वप्रकाशत्वबोधनार्थमुपचारेण ज्ञातृत्वस्य प्रतिपादितत्वात् परमार्थतस्त्वभिन्नवस्तुरहितत्वेन तद्रहितत्वात् "ध्यायतीव लेलायतीवेति" श्रुतेश्च "मनसैवानुद्रष्टव्यं," "दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिरि"त्यादिश्रुतिविरोधशङ्का पूर्वमेव निरस्तेति नात्र विस्तार्यते ॥

ज्ञातृज्ञानज्ञेयभेदः (the distinction of knower, knowledge and knowable) परे आत्मनि (in the Supreme Atman) न विद्यते (does not exist) चिदानन्दैकरूपत्वात् (on account of its being of the form of sole Consciousness and Bliss) दीप्यते (shines) स्वयमेव (of itself) तत् (that).

41. The distinction of knower, knowledge and knowable does not exist in the Supreme Atman. On account of its being but sole Consciousness and Bliss absolute, it shines by itself.

Notes:—When the distinctions of knower, knowledge and knowable are known to exist, it may be asked how it is possible to achieve the pure contemplation (conception) of non-dualism. The knower is the reflected ego that grasps at sense objects. Knowledge is the understanding about those objects, the knowable are the sense objects. These distinctions do not exist in the Supreme Brahman which is different from matter and its effective products. Then who is that that knows of the Supreme? As explained before, the Atman knows it of itself by its self-luminosity. In the Scriptural text 'by whom can the knower be known', there is implied the distinction of a knower, but that is mentioned only to distinguish it from the visible others and to elucidate its own luminosity, and not as an inherent attribute or distinction fundamentally appertaining to it. It is a matter for realisation alone.

उक्तरीत्या चिरनिरन्तरकृतस्य निर्विकल्पकसमाधेः फलमाह—

एवमात्मारणौ ध्यानमथने सततं कृते ।
उदितावगतिज्वाला सर्वाज्ञानेन्धनं दहेत् ॥ ४२ ॥

एवमिति । एवं उक्तप्रकारेण आत्मारणौ अन्तःकरणरेवारणिः मथनकाष्ठविशेषः तस्मिन् प्रणवमुत्तरारणिं कृत्वा ध्यानमथने निर्विकल्पकसमाधिरूपमथने सततं निरन्तरं कृते सति तत्र उदिता समुत्पन्ना अवगतिज्वाला अवगतिरात्मावगमनं प्रत्यगभिन्नब्रह्मापरोक्षविज्ञानमित्येतत् सैव ज्वाला अर्चिः सर्वाज्ञानेन्धनं समस्ताज्ञानतत्कार्यमेवेन्धनं काष्ठं दहेत् भस्मीकरिष्यति । यद्वा सर्वं ह्येतत् ब्रह्मेति श्रवणात् सर्वं ब्रह्म तद्विषयकं यदज्ञानमभानावरणरूपं सकार्यं तदेवेन्धनं काष्ठं दहेत् तेजस्तिमिरतत्कार्यमिव प्रत्यगभिन्नब्रह्मापरोक्षविज्ञानं न भाति ब्रह्मेति ब्रह्मविषयकाभानावरणरूपाज्ञानतत्कार्यं समस्तं बाधत इत्यर्थः । 'आत्मानमरणिं कृत्वा प्रणवञ्चोत्तरारणिम् । ध्याननिर्मथनाभ्यासात् पाशं दहति पण्डितः ॥ 'ज्ञानाग्निस्सर्वकर्माणि भस्मसात्कुरुते' तथा इत्यादिश्रुत्यादिवचनात् तदा मुनिस्स्वाराज्यसाम्राज्यसुखमकण्टकमनुभवतीति भावः ॥

एवं (thus) आत्मारणौ (on the wood of Atman) ध्यानमथने (the churning of contemplation) सततं कृते (incessantly practised) उदिता (arisen) अवगतिज्वाला (the flame of knowledge) सर्वाज्ञानेन्धनं (the entire fuel of ignorance) दहेत् (will consume).

42. The flame of knowledge that thus arises on the constant rubbing of contemplation on the wood of Atman will consume the entire fuel of ignorance.

Notes:—Herein is described the fruit of concentration absolute, practised by incessant contemplation as mentioned above. Sacrifical fire is kindled by the friction caused by rubbing two fig sticks, one against the other below. Likewise the fire of knowledge is to be kindled by rubbing the stick of Pranava Mantra incessantly on the lower stick of the mind. Thus arises the knowledge of the Supreme absolute. This knowledge des-

troys all delusions, as the fire consumes all the firewood. Then he begins to enjoy the bliss of realisation and freedom from bondage.

अवच्छिन्न इवाज्ञानादित्यनेन श्लोकेन सूर्यवदावरणनाशे सति स्वयमेवात्मा प्रकाशत इति सुव्यक्तमुक्तमपि शिष्याणां ज्ञानदार्ढ्याय पुनरत्रापि निरुक्तसमाधिसमुदितविज्ञानेनाज्ञाने विनष्टे सति आत्मा स्वयमेव प्रकाशत इति सदृष्टान्तमाह—

अरुणेनेव बोधेन पूर्वं सन्तमसे हृते ।
तत आविर्भवेदात्मा स्वयमेवांशुमानिव ॥ ४३ ॥

अरुणेनेति । अरुणेन अनूरुणा इव बोधेन ब्रह्मात्मैक्यविषयेण विज्ञानेन पूर्वं प्रथमं सन्तमसे सर्वग्रासान्धकारे अज्ञाने च हृते नष्टे सति ततः तदैवांशुमान् रविरिवात्मा परिपूर्णसच्चिदानन्दरूपं परं ब्रह्म स्वयमेवाविर्भवेत् प्रयत्नराहित्येन हृदयाकाश एव प्रकाशत इत्यर्थः । 'ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः । तेषामादित्यवत् ज्ञानं प्रकाशयति तत्परम्' ॥ 'ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ॥ ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्यविष्ठितमित्यादि' भगवद्वचनादिति भावः । एतेन जिज्ञासूनां साधनसंपादन एवातिप्रयत्नः कर्तव्यः, न तु साध्यसंपादने, सति साधने साध्यस्याप्रयत्नसाध्यत्वादिति सूचितं भवति ॥

अरुणेनेव (Like Aruna, the charioteer of the Sun) बोधेन (by knowledge) पूर्वं (at first) सन्तमसे हृते (when the dense darkness is dispelled) ततः (then) आविर्भवेत् (will manifest) आत्मा (the Atman) स्वयमेव (of itself) अंशुमानिव (like the Sun).

43. When ignorance is first destroyed by knowledge, the Atman will manifest itself, just as the Sun manifests when the dense darkness is first dispelled by the dawn of day.

Notes:—This sloka illustrates how the Supreme manifests itself after ignorance is swept away by knowledge. The knowledge that is referred to here is that knowledge of the identity of the Supreme Brahma and the individual Atman. All ignorance is first destroyed with the dawn of this spiritual knowledge, which manifests of itself that Supreme Brahma which is full Consciousness and Bliss absolute. This is just like the Sun manifesting himself as soon as the dense darkness is first dispelled by his charioteer, Anooru, which is the dawn of day. By this is suggested that the aspirant after realisation has to strive to acquire the means for realisation and not realisation, for as soon as the former is acquired, the latter comes of its own accord. When he is thoroughly qualified, realisation follows spontaneously.

यद्यपरोक्षत्वादात्मा सदा प्राप्त एव तथापि कदा प्राप्तो भविष्यतीति शिष्याभिप्रायमाशङ्क्याह—

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।
तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥ ४४ ॥

आत्मेति । तु शब्दस्त्वात्मव्यतिरिक्तस्य नित्यसिद्धत्वाभावसूचनार्थः । यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह । यच्चास्य सन्ततो भावस्तेन चात्मेति गीयते ॥ इति वचनेन आत्मा सत्यज्ञानानन्दलक्षणः प्रत्यगभिन्नः परमात्मा तु सततं प्राप्तोऽपि नित्यसिद्धोऽपि अविद्यया आवरणात्मिकया मायया अप्राप्तवत् असिद्ध इव भाति तन्नाशे तस्याः अविद्यायाः नाशे सति वेदान्तश्रवणादिजन्यविज्ञानेनाज्ञाने बाधिते सतीत्यर्थः । स्वकण्ठाभरणं स्वगलस्थितभूषणं यथा तथा प्राप्तवत् लब्ध इव भाति प्रतीयते । अयं भावः यथा लोके कासांचित् स्त्रीणां स्वकण्ठस्थाभरणविस्मृत्या परितप्यमानानां तद्दिदृक्षावतीनामाप्तवाक्येन

स्वविचारेण च विस्मृतकण्ठाभरणप्राप्तिस्तथा स्वात्मविस्मरणेन परितप्यमानात्मजिज्ञासूनां सद्गुरूपदेशेन स्वविचारेण चाविद्याविस्मृतपरमात्मप्राप्ति देवदत्तगृहप्रवेशवदिति ॥

आत्मा तु (the Atman) सततं (always) प्राप्तोऽपि (though attained) अप्राप्तवत् (as if not attained) अविद्यया (by ignorance) तन्नाशे (at its destruction) प्राप्तवत् (as attained) भाति (appears) स्वकण्ठाभरणं यथा (like the ornament on one's own neck).

44. Verily the Atman, though ever exists in us, appears to be not to exist through ignorance. When that ignorance is destroyed it is attained, like the ornament on one's own neck.

Notes:— Herein is described when the Atman becomes realised. The particle '*Tu*' here denotes the peculiarity of Atman as distinguished from everything else. Atman is ever present and eternal and yet appears not so shrouded as it is by Maya. When that Maya is dispelled by knowledge born of the hearing of Vedanta, Atman manifests of its own accord. This is illustrated as follows:—A certain woman is bitterly pained at heart at the thought of the loss of her necklace which is on her neck itself but she has forgotten of it. She finds it out with the guidance of her companions and her own memory. Likewise the aspirant after Atman, guided by the words of a worthy preceptor and his own contemplation, comes by the Atman which is in him always but forgotten as such through the power of Maya.

ननु जीवपरयोरैक्यमयुक्तं स्वभावो दुरितक्रम इति न्यायेन स्वाभाविकस्य जीवत्वस्य दुर्निवारत्वादित्याशङ्क्याह—

स्थाणौ पुरुषवद्भ्रान्त्या कृता ब्रह्मणि जीवता ।
जीवस्य तात्त्विके रूपे तस्मिन् दृष्टे निवर्तते ॥ ४५ ॥

स्थाणाविति । मन्दान्धकारे स्थाणौ स्तंभे पुरुषवत् नर इव भ्रान्त्या अविवेकेन ब्रह्मणि अखण्डसच्चिदानन्दरूपे जीवता किञ्चिज्ज्ञता कृता जीवोऽहमिति कल्पितेत्यर्थः । ततः किमित्यत आह । जीवस्य कल्पितस्य तात्त्विके रूपे कल्पितस्वरूपे दृष्टे तस्मिन्नेव दृश्यमाने सतीत्यर्थः, यद्वा जीवस्य रूपे कल्पिताकारे तात्त्विके याथार्थ्ये दृष्टे सति कल्पितरूपमेव सत्यमिति ज्ञाते सतीत्यर्थः तस्मिन् भ्रमतत्कार्यरूपे निस्सारसंसार एव निवर्तते । कर्तृत्वभोक्तृत्वादिकमात्मधर्मं मत्वा परिभ्रमन्ति नादृष्टे सतीत्यर्थः । अतो जीवत्वस्य कल्पितत्वेन स्वाभाविकत्वाभावात् तस्य दुर्निवारत्वकल्पनायोगाज्जीवपरयोरैक्यं युक्तमेवेति भावः, यद्वा ननु ब्रह्मणि जीवत्वं भ्रमकल्पितमित्युक्तं तर्हि तन्निवृत्तिः कदेत्याकाङ्क्षायामाह जीवस्येति । जीवस्य चिदाभासस्य स्वाज्ञानकल्पितस्य रूपे तात्त्विके याथार्थ्ये कालत्रयाबाधितस्वरूपे सत्यज्ञानानन्तानन्दात्मके तस्मिन् सर्वश्रुतिप्रसिद्धे जीवत्वकल्पनाधिष्ठाने परे ब्रह्मणि दृष्टे सद्गुरुमुखतस्सम्यगनुष्ठितवेदान्तश्रवणमननिदिध्यासनैस्सम्यक् विज्ञाते सति निवर्तते विनश्यति । यथा सूर्योदये स्थाणुरेवायं न तु पुरुष इति स्थाणौ कल्पितपुरुषत्वभ्रमस्सकार्यस्सम्यङ् निवर्तते तथा ब्रह्मात्मैक्यविज्ञानोदये ब्रह्मैवाहं न तु जीव इति ब्रह्मणि कल्पितजीवत्वभ्रमस्सकार्यस्सम्यङ् निवर्तत एव । तस्माज्जीवपरयोरैक्यं युक्तमेवेति भावः । भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावर इति श्रुतेः । एतेन ब्रह्मविदां सर्वकर्मसन्यासस्सूचितः ॥

स्थाणौ (in the pillar or post) पुरुषवत् (like man) भ्रान्त्या (by illusion) कृता (superimposed) ब्रह्मणि (in Brahman) जीवता (the state of Jiva) जीवस्य तात्त्विके रूपे (when the real nature of Jiva) तस्मिन् (in that) दृष्टे (seen) निवर्तते (disappears).

45. The State of Jivahood is superimposed on Brahman on account of illusion, as the form of

man is superimposed on that of the post, but disappears when the real form of Jiva is seen in it (Brahman).

Notes:— Just as in thick darkness a post is mistaken for the form of a man, so also in utter ignorance or illusion, real Brahman is mistaken to be jiva. Hence the conception 'I am jiva', when in fact I am really Brahman. As long as the real form of jiva is seen to exist only in that falsely assumed jivahood and that assumed jivahood alone is conceived to be true or real, so long is one deluded with the notions 'I am the doer, I am the enjoyer' and so on, taking them to be the attributes of Atman. Since jivahood is one assumed, it cannot be real. What is real is verily Brahman. If then this mistaken conception of jivahood is due to ignorance, how to overcome that and know the real? This is explained in the latter half of this sloka. When by the aid of the wise preceptor's sound advice and by a proper and deep study of and meditation on the teachings of Vedanta one comes to realise that the assumed form of jiva is born out of one's own ignorance and that the real form is verily Brahman, then the illusory conception of jivahood disappears and one sees the jiva verily as Brahma. Just as on the rising of the sun what was mistaken to be the form of man in thick darkness is realised to be no man but only a post, so also on the dawn of true knowledge what was mistaken to be jiva is realised verily as Brahma, and all superimpositions on that Brahma of jivahood and so forth disappear, and jiva and Brahma become identified. To one who has thus realised their identity there is no perversion of truth, nor any kind of doubts nor has he

any action to perform, which suggests that the realised are above all karma or injunctions, positive or negative.

ननु जीवत्वभ्रमे नष्टेऽपि न संसारो नश्यति । त्वमहं ममेत्यादि संसारस्य दर्शनादित्याशङ्कायामाह—

तत्वस्वरूपानुभवादुत्पन्नं ज्ञानमञ्जसा ।
अहं ममेति चाज्ञानं बाधते दिग्भ्रमादिवत् ॥ ४६ ॥

तत्वेति । तत्वस्वरूपं ब्रह्मस्वरूपं तस्यानुभवात् सर्वदा सर्वमिदमहं च ब्रह्मैवेत्यनुसन्धानात् उत्पन्नं सञ्जातं ज्ञानं =अद्वितीयब्रह्मात्मैक्यसाक्षात्काररूपं कर्तृ अञ्जसा शीघ्रं अज्ञानं त्रिविधभ्रममूलतत्कार्यमहं ममेत्यादि संसारं च दिग्भ्रमादिवत् प्राच्यादिभ्रमतत्कार्यमिव बाधते हरतीत्यर्थः । अयमभिप्रायः । नक्तान्धकारवशात्संप्राप्तदिग्भ्रमं सन्त्यक्तराजमार्गं तत्र तत्र परिभ्रमन्तं कण्टकादिजनितदुःखमनुभूयमानं कञ्चित् पथिकं यथा सूर्योदयसंजातः तेजः राज्यन्धकारदिग्भ्रमादिनिवारणपूर्वकमकण्टकमहाराजमार्गेणैव योजयति तथा स्वाज्ञानवशात्संप्राप्ताहंममादिभ्रमं सन्त्यक्तब्रह्ममार्गं अत्र परत्र च परिभ्रमन्तं त्रिविधकर्मफलमिष्टानिष्टमिश्ररूपमनुभूयमानमेनं मुमुक्षुं सद्गुरुशुश्रूषाजेऽशान्तश्रवणमननाद्यनुष्ठानसमुत्पन्नं विज्ञानं अज्ञानाहङ्कारममकारादिनिवारणपूर्वकमभयपरब्रह्ममार्गेणैव योजयतीति ॥

तत्वस्वरूपानुभवात् (from the realisation of Supreme Brahman) उत्पन्नं (born) ज्ञानं (knowledge) अञ्जसा (instantly) अहं ममेति च (I and mine) अज्ञानं (delusion) बाधते (destroys) दिग्भ्रमादिवत् (like the confusion of directions and the like).

46. The knowledge that is born on account of the realisation of Supreme Brahma instantly destroys all delusions like 'I and mine' in the same way as confusion of quarters when the sun rises.

Notes :— It may be argued that even on the destruction of the delusion of the state of jiva, the worldly

entanglements do not cease to exist, as we find the conception of 'I and mine' outliving in the state of worldly bondage. This sloka explains this doubt. The tathwaswarupa referred to here denotes the nature of Supreme Brahma. When by incessant contemplation that everything is Brahma, the identity of Jiva Atma and Paramatma is realised, that knowledge instantly destroys all delusions like 'I and mine' and so forth. This is illustrated as follows. A certain person who has lost his way in darkness gropes about not knowing how to come by the right path. With the rise of the sun and the consequent dispelling of all darkness he finds out the royal road. Likewise the aspirant after emancipation who has lost the knowledge of the Supreme and becomes thus entangled in worldly delusions again realises the Supreme through the knowledge of Vedanta obtained at the hands of a worthy preceptor and his steadfast contemplation on it.

"देहाभिमाने गलिते विज्ञाने परमात्मनि यत्र यत्र मनो याति तत्र तत्र समाधयः" इति वचनादेवं सम्यग्विज्ञानेनाहं ममेत्याद्यभिमाने नष्टे सति योगी सम्यक् ज्ञानचक्षुषा दृश्यजातं सर्वमात्मन्येवाभेदेन पश्यतीत्याह—

सम्यग्विज्ञानवान् योगी स्वात्मन्येवाखिलं स्थितम् ।
एकञ्च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ॥ ४७ ॥

सम्यगिति । सम्यग्विज्ञानवान् सम्यक् रागद्वेषाद्यखिलविक्षेपरहितमखिलमिदमहं च ब्रह्मैवेति विशेषज्ञानमप्रतिपक्षमस्यास्तीति सम्यग्विज्ञानवान् सम्यग्विज्ञानसंपन्नः ऐक्यं जीवात्मनोराहुर्योगं योगविशारदाः इति वचनात् योगः जीवपरैक्यरूपः सोऽस्यास्तीति योगी ब्रह्मात्मविदित्यर्थः ज्ञानचक्षुषा ज्ञानमेवचक्षुषा न चक्षुः तेन करणेन अखिलं दृश्यमानं जगत् सर्वं स्वात्मनि प्रत्यगभिन्ने सच्चिदानन्दैकरसे परे ब्रह्मण्येव स्थितमीक्षते निर्विकल्पकसमाधिपरिपाकदशायां

ब्रह्मणि प्रतीतं प्रपञ्चं सर्वं रजतं शुक्तिरूपेणेव ब्रह्मरूपेणैवाप्रयत्नेन सदा पश्यतीत्यर्थः। प्रपञ्चस्य ब्रह्ममात्रत्वे निर्विचिकित्सत्वाय व्यतिहारेणाह एकं केवलमात्मानं ब्रह्मैव सर्वं जगच्चेक्षते ब्रह्मैवेदं सर्वमिति पश्यतीत्यर्थः। अयं भावः आकाशे नैल्यादिवत् मरौ जलतरङ्गादिवत् आत्मनि प्रतीयमानस्य जगतस्स्वतस्सत्ताभावादहरहरहमेवेदं सर्वमित्यनवरतमप्रयत्नसिद्धमात्मानुसन्धानं करोति योगीति "सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः" इति भगवद्वचनादिति भावः। एतेन सम्यक् ज्ञानवतां विपरीतभावनाभावः सूचितः॥

सम्यग्विज्ञानवान् (who is sufficiently well illumined) योगी (one who has harmonised the Jiva with the Supreme Brahma) स्वात्मन्येव (verily within himself) अखिलं (all) स्थितं (remaining) एकं च (and the one) सर्वं (all) आत्मानं (the Self) ईक्षते (sees) ज्ञानचक्षुषा (with the eye of spiritual knowledge).

47. The yogi who is well illumined sees everything, with the eye of his spiritual wisdom, as seated verily within himself, and the one Atman pervading all.

Notes:—Slokas 47 and 48 describe the vision of a yogi who has attained sufficient spiritual knowledge. Such a yogi is one who has lost all attachment to the body and the worldly passions, who has realised the Supreme and who sees everything as being but of the Self. His knowledge is pure and uncontaminated. He has harmonised the jiva with the Supreme. He sees not through his physical eyes, but with the aid of his spiritual eyes. He realises that everything exists within his own Atma and that one Atma pervades all. As the blue colour of the sky, as water of the mirage, the visible

world has no existence in fact. As the Lord has declared, he is verily the yogi who sees the Atman pervading all beings and all beings existing within his own Atman. Thus the really illumined has no contrary notion to disturb him.

नन्वात्मजगतोः चिज्जडरूपयोः परस्परवैलक्षण्ये प्रत्यक्षेणानुभूयमाने सति योगी कथमहमेवेदं सर्वमित्यप्रयत्नसिद्धमात्मानुसन्धानं करोतीत्याशङ्कायां कार्यकारणाभेदन्यायेन कारणब्रह्मव्यतिरेकेण कार्यजगन्नास्तीति सदृष्टान्तमुपपादयति—

आत्मैवेदं जगत्सर्वमात्मनोऽन्यन्न किञ्चन ।
मृदो यद्वत् घटादीनि स्वात्मानं सर्वमीक्षते ॥ ४८ ॥

आत्मैवेति । इदं परिदृश्यमानं जगत्सर्वं आत्मैव सच्चिदानन्दात्मकं ब्रह्मैव मृदः कारणभूतायाः मृत्तिकायाः घटादीनि कार्यभूतानि यद्वत् तद्वदात्मनः उक्तलक्षणात् कारणात्मकात् ब्रह्मणः अन्यदितरवस्तु किञ्चन किमपि नास्ति । ततस्त्वेतरवस्त्वभावात् सर्वं दृश्यमानं जगत्समस्तं स्वात्मानं स्वरूपं ईक्षते पश्यति । कारणमृद्व्यतिरेकेण कार्यघटादिकं यथा नास्ति तथा कारणब्रह्मव्यतिरेकेण कार्यजगन्नास्ति । तस्माद्योगी सर्वमिदमहं च ब्रह्मैवेत्यनुसन्धानं करोतीति भावः। सर्वं खल्विदं ब्रह्म नेह नानास्ति किञ्चन वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यमित्यादि श्रुतेः ॥

आत्मैव (verily Atman) इदं जगत्सर्वं (this entire universe) आत्मनः (other than Atman) अन्यत् (another) न किञ्चन (not at all) मृदः (of clay) यद्वत् (like which) घटादीनि (pots and so forth) स्वात्मानं (as his own Self) सर्वं (all) ईक्षते (sees).

48. This entire universe is verily Atman. There is nothing at all other than Atman. He sees everything as his own Self, as one sees pots and the like as none other than clay.

Notes:— It may be argued that Atman and the universe are but two distinct entities having opposite qualities, viz. that Atman is energy while the universe is inert matter, and as such the incessant contemplation alluded to earlier that they are but one and the same is difficult of practice to the aspirant. This doubt is cleared in this sloka by the illustration of clay and its products, pots and the like. Though pots and the like appear different from its material cause, the clay, yet they are but the modifications of the same clay, as cause and effect. Likewise the universe and everything else are but the modifications of the prime cause Brahman. Without cause there is no effect. Without Brahma the cause, there is no universe the effect. In essence cause and effect are but one. Meditated on in this light, Atman and universe are but one, as the cause is not different from the effect.

उक्तलक्षणानुसन्धानेन पूर्वोपाधिगुणमुक्तिरेव जीवन्मुक्तिरिति प्रतिपादयति—

जीवन्मुक्तिस्तु तद्विद्वान् पूर्वोपाधिगुणांस्त्यजेत् ।
स सच्चिदादिधर्मत्वाद्भजे भ्रमरकीटवत् ॥ ४९ ॥

जीवन्मुक्तिरिति । विद्वान् ब्रह्मविद्यतिः पूर्वोपाधिगुणान् पूर्वोपाधीनां स्थूलसूक्ष्मकारणात्मकानां तद्गुणान् षड्भावषट्कोशषडूर्म्यादिरूपान्, यद्वा पूर्वोपाधीन् स्थूलादीन् तत्कारणसत्वादिगुणांश्च त्यजेत् निरन्तरात्मानुसन्धानेन मुच्येदिति यत् तदेव जीवन्मुक्तिः जीवन्नेवमुक्तिर्जीवन्मुक्तिः। यद्वा पूर्वोपाधीनन्नमयादींस्तद्गुणांश्च क्रमेण जन्माद्यशनायादिकामक्रोधादिकर्तृत्वादिप्रियमोदादिरूपान् त्यजेत् चिरनिरन्तरपरब्रह्मानुसन्धानेन मुच्येदिति यत् तदेव पूर्वोपाधिगुणपरित्याग एव जीवन्मुक्तिरित्युच्यते । अशेषेण परित्यागो वासनानां य उत्तमः मोक्ष इत्युच्यते सद्भिः स एव विमलक्रमः । नित्यानित्यवस्तुविचारादनित्य-

संसारसुखदुःखविषयसमस्तक्षेत्रममताबन्धक्षयो मोक्षः इत्यादि श्रुतिभिरित्यर्थः जीवत्वकारणोपाधितादात्म्यवासनामोचनमेव जीवन्मुक्तिर्नतूपाधिमोचनं तस्य प्रारब्धत्वेन भोगैकनाश्यत्वादिति भावः। तदुक्तं श्रुत्या ज्ञानोदयात् पुरारब्धं कर्म ज्ञानान्न नश्यति। अदत्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवदिति। सपुनः किं प्राप्तवानित्याकाङ्क्षायामाह। सः जीवन्मुक्तो ब्रह्मविद्यतिः सच्चिदादिधर्मत्वात् सत्यज्ञानानन्दादिलक्षणत्वात् भ्रमरकीटवत् भ्रमरभूतः कीटः कृमिविशेष इव ब्रह्मत्वमेव भेजे। भ्रमरध्यानेन त्यक्तपूर्वरूपः कीटो यथा भ्रमरतामेव प्राप्तः तथा ब्रह्मध्यानेन त्यक्तपूर्वोपाधिगुणस्सः ब्रह्मतामेव प्राप्तवान् नान्यद्देशान्तरं लोकान्तरं योन्यन्तरं वेति भावः। ब्रह्मविदाप्नोति परं अमृतस्समभवदित्यादि-श्रुतेः यान्ति मद्याजिनोऽपि मामित्यादि भगवद्वचनाच्च॥

जीवन्मुक्तिस्तु (while liberation during life) तत् (that) विद्वान् (the wise) पूर्वोपाधिगुणान् (the previous limiting adjuncts and their attributes) त्यजेत् (will give up) सः (he) सच्चिदादिधर्मत्वात् (on account of the virtue of reality and so forth) भेजे (attained) भ्रमरकीटवत् (like the worm becoming the wasp).

49. That is liberation while living, wherein the Jnani gives up the previous limiting adjuncts and their attributes and attains Brahmahood on account of the virtues of reality and so forth, just as the worm (by incessant contemplation) turns out to be the wasp (over which it contemplates).

Notes :—Slokas 49 to 53 describe the state of jivanmukti. Herein is mentioned that the jnani, by his incessant contemplation on the Supreme and the consequent dawn of spiritual knowledge, becomes a jivanmukta, that is, one liberated while living. The expression Purvopadhiguna may mean the gross, subtle and

causal bodies and their attributes like the six stages of birth, existence, growth and the like, or the six sheaths or the six *urmis* or human infirmities like grief, delusion, old age, death, hunger and thirst. It may refer also to the three bodies, gross, subtle and causal and their attributes of Satwa (harmony) Rajas (passion) and Tamas (inertia). Or it may refer to the sheaths of food and so forth and their attributes of birth, lust, anger and the like. Jivanmukti is the complete annihilation of one's innate inclinations, all sense of worldly pleasures and pains and all selfish instincts. It is not the mere giving up of the limiting adjuncts alone but of their attributes also. The limiting adjuncts wear out with the destruction of one's own Prarabda karma or basic taint of previous actions which one has to reap at all costs, like an arrow discharged cannot stop its motion without attaining a target. Then to what does such jivanmukti lead ? It leads to Brahmahood as the result of one's incessant contemplation on the Supreme, just as the worm incessantly contemplating on the wasp becomes in course of time a wasp itself.

ननु साधनाभावे साध्याभाव इति न्यायेनास्य योगिनः स्रक्चन्दनवनितादिशून्यत्वादैहिकसुखाभावः । अग्निष्टोमादिकर्मशून्यत्वात् परलोकसुखाभावः । एवं सुखाभावे उन्मत्तस्येवास्य प्रवृत्तिर्निष्फलेत्याशङ्कायामाह—

तीर्त्वा मोहार्णवं हत्वा रागद्वेषादिराक्षसान् ।
योगी शान्तिसमायुक्त आत्मारामो विराजते ॥ ५० ॥

तीर्त्वेति । योगी ब्रह्मविदं विदेहकैवल्येन योजयतीति योगः ब्रह्मात्मैक्यानुसन्धानरूपः सोऽस्यास्तीति योगी सर्वमिदमहञ्च ब्रह्मैवेत्यनुसन्धानपरो ब्रह्मविद्यतिः मोहार्णवं अज्ञानसागरं तीर्त्वा ज्ञानसेतुना उत्तीर्य रागद्वेषादय

एव राक्षसाः दैत्यास्तान् हत्वा निहत्य शान्तिसमायुक्तः शान्त्या शान्तिरूपया पत्न्या युक्तः सम्यङ्मिलितस्सन् आत्मारामः आत्मन्यखण्डसच्चिदानन्दरूपे परे ब्रह्मण्येवारमते क्रीडत्यनवरतं ब्रह्मानन्दामृतरसेन मोदत इत्यात्मारामः ब्रह्मानन्दामृतरसपायी सन् विराजते रागादिमलरहितत्वात् विशेषेण राजते सर्वोत्कर्षेण प्रकाशते। आत्मरतिरात्मक्रीडा आत्ममिथुन आत्मानन्द इति श्रुतेः। अयमभिप्रायः यथा सीतान्वेषी रामः सुग्रीवादिकृतप्रयत्नसमुत्पन्नेन सेतुना समुद्रं मोहतुल्यमुल्लङ्घ्यातितीक्ष्णेन बाणेन रावणादिराक्षसान् निश्शेषं हत्वा सीतया सहितस्स्वस्थान एव सन्तुष्टस्सदा विराजते तथा मुमुक्षुर्योगी सद्गुर्वनुग्रहश्रवणाद्यनुष्ठानसमुत्पन्नज्ञानेन समष्टिव्यष्टिस्थूलसूक्ष्मकारणात्मकज्ञानतत्कार्यं समुद्रतुल्यमुल्लङ्घ्य तीव्रवैराग्येण रागद्वेषादीन् निश्शेषं नाशयित्वा मनोनिवृत्तिः परमोपशान्तिरिति वचनात् मनोनिवृत्तिरूपया शान्त्या संयुक्तस्सन् स्वस्मिन्नेव परिपूर्णसच्चिदानन्दरूपेण सदा विराजत इति। एतेन ब्रह्मानन्दस्यैव नित्यत्वात् विषयसुखस्य भ्रमात्मकत्वाच्च नित्यसुखार्थिनां ब्रह्मानन्दप्रमानमेव प्रयत्नेन संपादनीयं न तु विषयसुखसाधनं स्रक्चन्दनवनितादिकमतितुच्छमिति सूचितं भवति॥

तीर्त्वा (having crossed) मोहार्णवं (the ocean of delusion) हत्वा (having killed) रागद्वेषादिराक्षसान् (the demons of likes and dislikes) योगी (the Jnani) शान्तिसमायुक्तः (harmonised to peace) आत्मारामः (exulting in the Atman) विराजते (shines).

50. Having crossed the ocean of delusion and killed the demons of likes and dislikes, the jnani, harmonised to peace, exults in the Atman.

Notes :— In the absence of the means there is the absence of the object goal too. In this light it may appear that the yogi having renounced all hankerings after worldly pleasures, and with no spiritual rites to perform and the consequent desire for pleasures hereafter, his routine may tend to be that of a mad man and thus entirely fruitless. This doubt is cleared in

this sloka. As Rama, searching after his wife Sita crossed the ocean through the bridge put up by Sugriva and his army and, after destroying Ravana and other demons, was united to his wife and was thereafter restored to his own capital in all joy, so also the aspirant in quest of liberation crosses the ocean of ignorance, destroys the demons of likes and dislikes and other passions and, thus harmonised to peace, is restored to that blissful state wherein he exults in the bliss of his own Atman. This Bliss of the Supreme Brahma is the only Bliss eternal, and worldly pleasures are but illusory. Hence the aspirant after liberation has to strive for Brahmananda or Bliss Supreme.

तर्हि तस्य जीवन्मुक्तस्य किं लक्षणमित्याकाङ्क्षायामाह—

बाह्यानित्यसुखासक्तिं हित्वाऽऽत्मसुखनिर्वृतः।
घटस्थदीपवच्छश्वदन्तरेव प्रकाशते ॥ ५१ ॥

बाह्येति । जीवन्मुक्तो योगी बाह्यानित्यसुखासक्तिं बाह्येषु ब्रह्मानन्दव्यतिरिक्तेष्वनित्येषु भ्रमात्मकेषु सुखेषु सुखसाधनेषु स्रक्चन्दनवनितादिषु स्वर्गसुखसाधनेषु कर्मसु चासक्तिमाशां हित्वा सर्वविरक्तोभूत्वेत्यर्थः आत्मसुखनिर्वृतः आत्मसुखेन ब्रह्मानन्दामृतरसेन निर्वृतः आवृतः नितरां तृप्तस्सन्नित्यर्थः यद्वा आत्मसुखेनिर्वृतः सम्यक् लीनः आत्मारामस्सन्नित्यर्थः शश्वत् सर्वदा घटस्थदीपवत् कुंभान्तर्गतदीप इव अन्तः बुद्धिगुहायामेव प्रकाशते न तु बहिरित्यर्थः। अनेन जीवन्मुक्तस्य बाह्यविषयसक्तिराहित्यमेव परप्रत्यक्षं लिङ्गमिति सूचितं भवति॥

बाह्यानित्यसुखासक्तिं (the attachment to pleasures external and transitory) हित्वा (having renounced) आत्मसुखनिर्वृतः (happy in the bliss of Atman) घटस्थदीपवत् (like the lamp placed within a pot) शश्वत् (always) अन्तः एव (verily within himself) प्रकाशते (shines).

51. Having given up all attachment to pleasures external and transitory, the jnani, happy in the bliss of Atman, always shines within himself, like the light within a pot.

Notes :— Herein is described the eternal characteristic of a jivanmukta. Having renounced completely all attachments, he exults in the Bliss of the Atman realised. Thus to the outside world his renunciation of all attachments is the only visible characteristic.

नन्वयं जीवन्मुक्तस्य तज्ज्ञदृष्ट्या प्रारब्धाभावेऽप्यज्ञदृष्ट्या प्रारब्धाभासस्य विद्यमानत्वात् तत्क्षयपर्यन्तं शरीरयात्रादिकार्येषु कथं स्थातव्यमित्याकाङ्क्षायां 'ग्रामैकरात्रविधिना निरपेक्षश्चरेन्महीम्'। 'बुधो बालकवत् क्रीडेत कुशलो जडवच्चरेत्। वदेदुन्मत्तवद्विद्वान् गोचर्यां नैगमश्चरेत्' इत्यादि वचनानुसारेण ब्रह्मविच्चर्यामाचार्यः परमकृपालुरुपदिशति ॥

उपाधिस्थोऽपि तद्धर्मैरलिप्तो व्योमवन्मुनिः ।
सर्वविन्मूढवत्तिष्ठेदसक्तो वायुवच्चरेत् ॥ ५२ ॥

उपाधिस्थ इति। ब्रह्मैव सदा मनुते आत्मत्वेन जानाति इति मुनिः ब्रह्मविद्यतिः उपाधिस्थोऽपि अज्ञदृष्ट्या उपाधिरूपेण देहरूपेण स्थितोऽपि, यद्वा उपाधिषु मृगतृष्णिकावत् प्रतीतिमात्रेषु शरीरत्रयेषु साक्षिरूपेण स्थितोऽपि व्योमवन्नभ इव तद्धर्मैस्तेषां पूर्वोक्तानामुपाधित्रितयानां धर्मैः जरारोगाद्यशनायापिपासानिद्रादिभिरलिप्तः उपाधेराभासमात्रत्वेन तद्धर्माणामपि तथात्वादात्मनोऽसङ्गत्वाच्च अहमस्पृष्ट इति भावयेदित्यर्थः। सर्वविदपि सर्वज्ञोऽपि मूढवत् मन्द इव तिष्ठेत्। 'अन्तर्बोधो बहिर्जड' इति न्यायेन ब्रह्मविदपि बहिर्जडवच्चरेदित्यर्थः। असक्तः यदृच्छाप्राप्तेष्वपि भोग्येषु स्रक्चन्दनादिष्वासक्तिरहितः सन् वायुवत् मारुत इव चरेत् नोचेद्रागादिभिर्बध्यत इति भावः। ननु 'सन्तु रागादयो बुधे इच्छंस्तु कोटिवस्तूनि न बाधो ग्रन्थिभेदतः' इत्यादिवचनात् ब्रह्मविदां रागादयो न बन्धाय तस्माद्यथेष्टाचरणे कर्तव्ये किमर्थमेवं नियमः क्रियत इति चेन्न

रागादिपुरस्सरं यथेष्टाचरणे सति अज्ञतज्ज्ञयोरविशेषत्वेन मोक्षाभावप्रसङ्गात् दृष्टदुःखनिवृत्त्यभावप्रसङ्गात् तरति शोकमात्मविदित्यादि श्रुतिविरोधप्रसङ्गाच्च। तर्हि सन्तु रागादय इत्यादिवचनस्य व्याहतिरिति चेन्न। तस्य वचसस्तज्ज्ञशरीरयात्रामात्रार्थान्तःकरणनिष्ठरागाद्याभासविषयत्वेनाव्याहतेः। नोचेत् 'किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत्' यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदिश्रिताः अथ मर्त्योऽमृतो भवति। "विहाय कामान् यस्सर्वान् पुमांश्चरति निस्पृहः निर्ममो निरहङ्कारस्सशान्तिमधिगच्छति" इत्यादिश्रुतिस्मृतिविरोधप्रसङ्गः स्यात्। तस्मात् ब्रह्मविदां शरीरयात्रादिषु सर्वेषु कार्येषु पूर्वोक्तप्रकारेण स्थातव्यमिति सिद्धम्। एतेन ज्ञानिनस्सञ्चितमागामि च कर्म न संभवतीति सूचितं भवति॥

उपाधिस्थोऽपि (though in the midst of limiting adjuncts) तद्धर्मैः (by their virtues) अलिप्तः (unaffected) व्योमवत् (like the sky) मुनिः (the sage) सर्ववित् (knowing everything) मूढवत् (like the ignorant) तिष्ठेत् (should remain) असक्तः (unattached) वायुवत् (like air) चरेत् (should move about).

52. Though in the midst of limiting adjuncts, the sage should yet not be affected by their attributes, like the sky. Though he knows everything, he should be like an ignorant person and move about unattached, like the wind.

Notes :— Herein is described the way of life of a jivanmukta as to how he should pass his days till his basic resultant karma or Prarabdakarma is completely exhausted or till he shuffles off his mortal coil. Though he knows not of any Prarabda karma as such, yet the ignorant think that he is bound by Prarabda and that he should pass his days in this world till that Prarabda is exhausted.

He is a sage who is given up to incessant contemplation, *mananam*, of the Supreme. Though he lives with a physical frame or lives as a witness of those three bodies, which are looked upon by him as fleeting and transitory and in effect of having no reality, like water seen to exist in a mirage, he remains quite unaffected by the qualities of those bodies, gross, subtle and causal, such as old age, disease, hunger, thirst, sleep and so forth. As he sees the Upadhis as but reflections, their qualities also are seen as such and unreal, and the Atman is not bound down by them. Hence he is to contemplate that he is not touched by any of them. Further, though he is inwardly wise, he should behave like an ignorant. He should have no attachment for anything, even though by chance he comes across tempting objects, since attachment leads to bondage. But it may be argued that, since the scriptures assert that the realised can have his own way unfettered by anything and it matters not if he has passions in himself, any injunction of the above nature limiting his unfettered freedom goes contrary to such authoritative texts and is of no avail. This objection is answered by the fact that it strikes at the root of other scriptural texts, that unfettered action with attachment conduces to bondage and not to liberation, irrespective of one's being realised or ignorant, and it does not ward off pain. Under such circumstances it may appear that the former scriptural texts, which do not see any harm in the realised acting unfettered though entertaining attachments, become futile. The answer is that these texts have to be understood as having reference to the realised in whom the passions are but shadows and not substantial. Since he has first renounced all *kamas*

or desires before he becomes realised, what has he to wish for and for whose sake, when all his desires and passions have already subsided in him? The scriptures declare that one who has given up all desires and who has given up his ego and egoistic instincts, attains final peace. Hence the jnani should abide by the injunctions laid down as to how he should pass his days till he shuffles off his mortal frame. This suggests that a jnani shakes off his Sanchita (accumulated) karma, and Agami (impending) karma does not affect him.

अस्य मुनेः जीवन्मुक्तस्याज्ञदृष्टिप्रतीयमानप्रारब्धावसाने विदेहमुक्तिमाह—

उपाधिविलयाद्विष्णौ निर्विशेषं विशेन्मुनिः ।
जले जलं वियद्व्योम्नि तेजस्तेजसि वा यथा ॥ ५३ ॥

उपाधिविलयादिति । यथा वा जले अपरिच्छिन्नोदके जलं परिच्छिन्नोदकं व्योम्नि महाकाशे वियत् घटाकाशः तेजसि महत्यग्नौ तेजः वर्त्युपाधिकोऽग्निः तथा उपाधिविलयादुपाध्योः स्थूलसूक्ष्मशरीरयोर्दग्धपटवदाभासमानयोः विलयात् नाशात् मुनिः ब्रह्मैवात्मत्वेन सदा मनुते ज्ञायत इति मुनिः ब्रह्मनिष्ठो यतिः विष्णौ सर्वव्यापके निष्क्रिये निस्सङ्गे निर्विशेषे नित्यशुद्धबुद्धमुक्तस्वभावे निरतिशयाखण्डानन्दैकरसे परे ब्रह्मणि निर्विशेषं भेदवर्जितं यथा तथा विशेत् सम्यगेकीभवेदित्यर्थः। जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते विशत्यदेहमुक्तत्वं पवनो स्पन्दतामिव इत्यादिश्रुतेः । "यत्र यत्र मृतो ज्ञानी येन वा केन मृत्युना घटाकाशवदाकाशे तत्र तत्र लयं गतः ॥ यथा जलं जले क्षिप्तं क्षीरे क्षीरं घृते घृतं अविशेषं भवेत्तद्वत् परमात्मानमात्मनीत्यादि भगवद्वचनाच्च । यद्यपि ज्ञानी ब्रह्मवेद ब्रह्मैव भवति, ज्ञानी त्वात्मैव मे मतमित्यादिश्रुत्यादिवचनात् स्वत एव निर्विशेषं ब्रह्मैव तथाप्युपचर्यते ब्रह्मणि निर्विशेषं विशेदित्यज्ञजनबोधनायेत्यभिप्रायः ॥

उपाधिविलयात् (on the destruction of the limiting adjuncts) विष्णौ (in the All-pervading) निर्विशेषं (without distinction) विशेत् (will merge) मुनिः (the sage) जले जलं (water in water) वियद्व्योम्नि (ether in ether) तेजस्तेजसि (light in light) वा (or) यथा (likewise).

53. At the destruction of the limiting adjuncts, the sage becomes one with the Supreme All-pervading, as water mixes with water, ether with ether or light with light.

Notes :— On the exhaustion of the Prarabda karma which the ignorant see to cling to him, the jivanmukta attains final liberation or videhamukti (liberation after the body has ceased to exist). Just as a finite quantity of water mixes with an infinite mass of water, as the limited sky in the pot mixes with the infinite sky on the destruction of the pot, as the flame of wick mixes with a larger fire, so also after the destruction of the gross and subtle bodies, which are like burnt pieces of cloth in the case of jivanmukta, the jnani merges in the All-pervading Supreme Brahma as one with it without any distinction. Though he is verily the Supreme in that state, he is said to become one with the Supreme for the illumination of the ignorant.

तर्हि किं ब्रह्मेत्याकाङ्क्षायां सर्वोत्कृष्टं यद्वस्तु तत् ब्रह्मेति तटस्थलक्षणमुखेन भक्तानामनुग्रहार्थं उपदिशति परमकृपालुराचार्यः यल्लाभादित्यादि त्रिभिः—

यल्लाभान्नापरो लाभो यत्सुखान्नापरं सुखम् ।
यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत् ॥ ५४ ॥

यल्लाभादिति । आत्मलाभात् परो लाभो नास्तीति मुनयो विदुरिति वचनात् यल्लाभात् यस्य लाभात् आत्मनो लाभात् अपरः अधिको लाभो नास्ति । यत्सुखात् आत्मसुखादपरमधिकं सुखं नास्ति । यज्ज्ञानात् यस्मात् ज्ञानात् आत्मज्ञानादपरमधिकं ज्ञानं नास्ति । तत्सर्वोत्कृष्टं वस्तु ब्रह्मेत्यवधारयेत् तदेव ब्रह्मेति निश्चिनोत्वित्यर्थः । अनेन ब्रह्मणस्तदीदृशमिति वक्तुमशक्यरूपत्वं सच्चिदानन्दात्मकमिति वाच्यत्वं शते पञ्चाशन्नयायेन मानुषानन्दादिनामानन्दानां ब्रह्मानन्दान्तर्भूतत्वञ्च सूचितं भवति ॥

यल्लाभात् (other than which gain) नापरो लाभो (there is no greater gain) यत्सुखात् (than which happiness) नापरं सुखं (there is no greater happiness) यज्ज्ञानात् (than which knowledge) नापरं ज्ञानं (there is no greater knowledge) तत् ब्रह्म (that is Brahma) इति (thus) अवधारयेत् (should understand).

54. That should be known as Brahma, than the gain of which there is no greater gain, than the bliss of which there is no greater bliss and than the knowledge of which there is no greater knowledge.

Notes:— Slokas 54 to 68 treat of the nature of Brahman. Here in the three following slokas is described the nature of Brahma by the process of *Tatastha Lakshana* (or definition by differentiation yet in consonance with it).

That Supreme thing is Brahma which is the greatest gain, the greatest Bliss and the greatest knowledge. By this is meant that the Supreme is incapable of being described as having a defined form. It can be described as of the nature of Sat, Chit, Ananda (Reality, Con-

sciousness and Bliss). All worldly and human pleasures are said to be merged in that Brahmananda (Supreme Bliss).

यद्दृष्ट्वा नापरं दृश्यं यद्भूत्वा न पुनर्भवः ।
यज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारयेत् ॥ ५५ ॥

यदिति । यद्वस्तु दृष्ट्वा इदमेवाहमिति स्वात्मत्वेन दृष्ट्वा अपरमितरं दृश्यं द्रष्टव्यं वस्तु नास्ति । यद्वा यद् दृष्ट्वा अपरं तुच्छं दृश्यं जगन्नास्ति, अदृश्यतां प्राप्नोति इत्यर्थः यद्वस्तु भूत्वा यद्रूपेण स्थित्वा न पुनर्भवः पुनर्जन्म नास्ति । यद्वस्तु ज्ञात्वा स्वात्मत्वेन बुद्ध्वा अपरं ज्ञेयं ज्ञातव्यं वस्तु नास्ति । तत् सर्वोत्कृष्टं वस्तु ब्रह्मेत्यवधारयेत् इति पूर्ववत् । एतेनान्यत्सर्वं वृथापाण्डित्यमिति सूचितम् ॥

यद्दृष्ट्वा (having seen which) नापरं (nothing else) दृश्यं (is to be seen) यद्भूत्वा (having become which) न पुनर्भवः (there is no other becoming) यज्ज्ञात्वा (having known which) नापरं ज्ञेयं (there is nothing else to be known) तत् (that) ब्रह्मेत्यवधारयेत् (should be known as Brahma)

55. That is to be understood as Brahman, having seen which, there is nothing else to be seen, having become which, there is nothing else to become and having known which, there is nothing else to be known,

तिर्यगूर्ध्वमधः पूर्णं सच्चिदानन्दमद्वयम् ।
अनन्तं नित्यमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५६ ॥

तिर्यगिति । तिर्यक् तिर्यग्भागे ऊर्ध्वे ऊर्ध्वभागे अधः अधोभागे च सर्वत्र पूर्णं परिपूर्णं सच्चिदानन्दं सत्यज्ञानानन्दात्मकं अद्वयं द्वयरहितं ज्ञात्रादित्रिपुटीरहितमिति यावत् अनन्तं अनवच्छिन्नं नित्यं नाशरहितं इद-

मितरेषां भावविकाराणां सर्वेषामुपलक्षणं जन्मादिसर्वविकाररहितमित्यर्थः एकं सजातीयविजातीयस्वगतभेदरहितं च यद्वस्वस्ति तद्वस्तु ब्रह्मेत्यवधारयेदिति पूर्ववत् । सर्वोत्कृष्टमवाच्यमखण्डानन्दैकरसं यदस्ति तदेव ब्रह्मेति विजानीयादिति भावः । ब्रह्मैवेदममृतं पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्चोत्तरेणाधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठमित्यादिश्रुतेः ॥

तिर्यक् (around, across) ऊर्ध्वं (above) अधः (below) पूर्णं (omnipresent) सच्चिदानन्दं (reality, consciousness and bliss) अद्वयं (without a second similar) अनन्तं (without end) नित्यं (eternal) एकं (one sole) यत् (which) तत् (that) ब्रह्मेत्यवधारयेत् (one should know as Brahma).

56. That One is to be understood as Brahma which is All pervading, Across, Above and Below, which is Reality, Consciousness and Bliss, Without a second similar, Infinite, Eternal and the Only One.

एवं तटस्थलक्षणमुखेन ब्रह्मोपदिश्य अथातद्व्यावृत्तिलक्षणमुखेनाप्युपदिशति—

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अतद्व्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽव्ययम् ।
अखण्डानन्दमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५७ ॥

अतदिति । अतद्व्यावृत्तिरूपेण नेतिनेतीति वाक्येन ब्रह्मव्यतिरिक्त देहेन्द्रियादिनिरसनलक्षणेन मार्गेण वेदान्तैरुपनिषद्भिः अव्ययं नाशरहितं अखण्डानन्दं निरन्तरसुखमेकं देशकालवस्तुपरिच्छेदरहितं च यद्वस्तु लक्ष्यते दृश्यते तद्वस्तु ब्रह्मेत्यवधारयेत् । देहेन्द्रियादिनिषेधावधितया यद्वस्तु दृश्यते तदेव ब्रह्मेति विजानीयादित्यर्थः । ननु देहेन्द्रियादीनां निषेधे सति तदभावमेव दृश्यते नान्यत् किमपीतिचेत् एषा शङ्का वपुस्तुषादिभिः कोशैरिति श्लोकव्याख्यानावसरे निश्शेषं निरस्तेति नात्र विस्तरः क्रियते । तस्माद्देहेन्द्रियादिनिषेधावधि-

भूतं तद्भावभासकमपवदितुरात्मभूतं नित्यशुद्धबुद्धमुक्तस्वभावमव्ययमखण्डानन्दैकरसमद्वयं यद्वस्त्वस्ति तत् प्रत्यगभिन्नं ब्रह्मेति सूक्ष्मबुद्धिभिरवबुद्ध्यतामिति भावः। एतेनाखण्डानन्दत्वमव्ययत्वमेकत्वं च परब्रह्मण एव नत्वन्येषां ब्रह्मादीनामित्युक्तं भवति ॥

अतद्व्यावृत्तिरूपेण (by the process of eliminating what is not it) वेदान्तैः (by the Upanishads) लक्ष्यते (is shown) अव्ययं (indestructible) अखण्डानन्दं (infinite Bliss) एकं (the one) यत् (which) तद्ब्रह्मेत्यवधारयेत् (that is known to be Brahma).

57. That is to be known as Brahma, which is shown by the Upanishads by the process of elimination of what it is not, which is Indestructible and the one Bliss infinite.

Notes :— After describing the nature of Brahma in a general way, herein is described the same by the process of elimination. By eliminating the body, senses and the like as not being Brahma, what remains as the one indestructible infinite Bliss, that is to be known as Brahma. It may be asked that, when everything is thus eliminated as not being Brahma, what remains is nothing but a blank. This has been well answered in the commentary on Sloka 16. By saying that Brahma is indestructible and infinite Bliss, the other Deities like the Creator (Brahma) and so forth are to be understood with powers finite.

ननु ब्रह्मादीनाममृतपायिनामप्यखण्डानन्दत्वमव्ययत्वं च नास्तीति यदुक्तं तदयुक्तमेव यतस्सर्वैरप्यग्निष्टोमादिकं कृत्वा तत्पदप्राप्तिरेव प्रार्थ्यते तस्मादस्त्येवाखण्डानन्दत्वमव्ययत्वं चेत्यत्राह—

अखण्डानन्दरूपस्य तस्यानन्दलवाश्रिताः ।
ब्रह्माद्यास्तारतम्येन भवन्त्यानन्दिनो लवाः ॥ ५८ ॥

अखण्डेति । तस्य उक्तलक्षणस्याखण्डानन्दरूपस्य परस्य ब्रह्मणः आनन्दलवाश्रिताः आनन्दलेशमाश्रिताः अवलम्बिताः ब्रह्माद्याः ब्रह्मविष्णुरुद्रादयस्तारतम्येन तरतमभावेन न्यूनाधिकभावेनानन्दिनः आनन्दवन्तः लवाः अल्पस्वरूपिणः परिच्छिन्नाश्च भवन्ति । यस्मात्ते ब्रह्मानन्दलवाश्रिताः परिच्छिन्नाश्च भवन्ति तस्मात्तेषामखण्डानन्दत्वमन्ययत्वं चासिद्धमितिभावः । एतस्यैवानन्दस्यान्यानि भूतानिमात्रामुपजीवन्तीति श्रुतेः । एतेन ब्रह्मानन्दसम्पादन एव यत्नः कर्तव्यः न तु ब्रह्मादिपदसम्पादन इति सूचितं भवति ॥

अखण्डानन्दरूपस्य (of the form of infinite bliss) तस्य (his) आनन्दलवाश्रिताः (depending on a particle of bliss) ब्रह्माद्याः (God Brahma and others) तारतम्येन (in proportion) भवन्ति (become) आनन्दिनः (blissful) लवाः (finite, little).

58. Brahma and others, depending on a particle of bliss of the Supreme, who is Bliss infinite, become proportionately limited of that Bliss (i. e. finite).

Notes :— It may be suggested that the assertion that God Brahma and others are of finite Bliss is improper, since their position is aspired for by many for performing the various scriptural rites. This is answered in this sloka. The Trinity of the gods, Creator, Sustainer and Destroyer, are of blissful nature, depending on but a particle of that infinite Bliss of the Supreme. In proportion to that part of Supreme Bliss imbibed by them, they become blissful highly or small. They are not by themselves of infinite Bliss. Hence it is

suggested that every effort should be aimed at the acquisition of that Bliss infinite and not of the position of those gods.

नन्वेवं सति यथा समुद्रजलस्य नदीकूपतटाकादिभिः परिच्छिन्नत्वं तथा ब्रह्मानन्दस्य ब्रह्मादिभिः परिच्छिन्नत्वमेव सिद्धम् । कथं अखण्डानन्दत्वं किंच सर्वेषां गात्रपुत्रमित्रकलत्रादिष्वेव प्रेमास्पदत्वं दृश्यते । कथमात्मनि प्रेमास्पदत्वमित्याकाङ्क्षायामाह—

तद्युक्तमखिलं वस्तु व्यवहारश्चिदन्वितः ।
तस्मात् सर्वगतं ब्रह्म क्षीरे सर्पिरिवाखिले ॥ ५९ ॥

तद्युक्तमिति । अखिलं देहेन्द्रियघटपटादिविकारजातं समस्तं वस्तु पाञ्चभौतिकप्रपञ्चः तद्युक्तं ब्रह्मसमन्वितं स्वच्छन्दवाच्यमविद्याशबलं ब्रह्मचिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता 'तमोरजस्सत्वगुणाप्रकृतिर्द्विविधा च सा' इत्यादि श्रुत्यादिषु कारणस्य तद्युक्तत्वप्रतिपादनात् । आकाशस्सन् वायुस्सन् अग्निस्सन् आपस्सत्यः पृथिवी सतीति कार्येषु सदन्वयदर्शनाच्च व्यवहारः वैदिकलौकिकात्मकश्चान्तरो बाह्यस्सर्वोऽपि चिदन्वितः ज्ञानस्वरूपेण ब्रह्मणा अन्वितः संयुक्तः ज्ञानाभावे व्यवहाराभावदर्शनात् । "येनेक्षते शृणोतीदं जिघ्रति व्याकरोति च स्वाद्वस्वादु विजानाति तत् प्रज्ञानमुदीरितम्" इत्यादिश्रुतेश्च । तस्मात् कारणात् सत्यज्ञानानन्दस्वरूपं परं ब्रह्म अखिले समस्ते क्षीरे सर्पिर्घृतमिव सर्वगतं सर्वत्र घटपटादिष्वपि व्याप्तं 'घृतमिव पयसि निगूढं भूते भूते च वसति विज्ञानम्' । तिलमध्ये यथा तैलं क्षीरमध्ये यथा घृतं पुष्पमध्ये यथा गन्धः फलमध्ये यथा रसः इत्यादिश्रुत्यादिवचनादितिभावः । तस्मात् ब्रह्मणः अपरिच्छिन्नत्वमेव न तु परिच्छिन्नत्वम् । यथा घृतव्याप्तया क्षीरे तथा ब्रह्मव्याप्तया देहादिषु प्रेमास्पदत्वप्रतीतिरिति च सिद्धम् । एतेन येन यत् व्याप्तं तत् तन्मात्रमेवेतिन्यायेन ब्रह्मव्याप्तं जगत्सर्वं ब्रह्मैवेति सूचितं भवति ॥

तद्युक्तं (united with that) अखिलं वस्तु (all objects) व्यवहारः (function) चिदन्वितः (imbued with consciousness) तस्मात्

(therefore) सर्वगतं (all-pervading) ब्रह्म (Brahma) क्षीरे (in milk) सर्पिरिव (like butter) अखिले (in all).

59. All objects are imbued with That. Every function is stimulated by Consciousness. Hence Brahma pervades all, just as butter pervades every particle of milk.

Notes :— As the waters of the ocean become limited through rivers, wells, tanks and so forth, so also it may be suggested that the Supreme Bliss becomes limited through the God Brahma and others. As such, how can that Supreme Bliss be infinite? Further as experience shows, all are attached to the body, children, friends, wife and so forth. Hence how can one's attachment be said to relate to one's self? This is explained in this sloka.

All objects, like body and the senses and those external that we see about in the universe, are imbued with that Supreme Brahma as revealed by the Scriptures. It is this Brahma that pervades the elements. All functions, internal and external, are actuated by that Supreme Consciousness, in the absence of which there is no function at all, nor any activity for the organs of sense. Hence the Supreme pervades all, just as butter pervades every particle of milk, oil in oil seeds, fragrance in flower, taste in fruit and so on. Hence the Supreme is infinite, not finite. This Supreme pervading all, there arises attachment to the body and the like. On the principle that what is pervaded becomes that verily, so also the world that is pervaded by Brahma becomes verily that Brahma itself.

ननु दृश्याकारगतमेव ब्रह्मेति चेत् तर्हि क्षीरविनाशे तद्गतघृतस्येव घटादिविनाशे ब्रह्मणोऽपि नाशप्रसङ्गस्स्यात् तस्मात् कथमव्ययत्वं सिद्ध्यतीत्याशङ्कायां सर्वविकारशून्यत्वं ब्रह्मणः प्रतिपादयति ॥

अनण्वस्थूलमह्रस्वमदीर्घमजमव्ययम् ।
अरूपगुणवर्णाख्यं तद्ब्रह्मेत्यवधारयेत् ॥ ६० ॥

अनण्विति । अनणवसूक्ष्मं अस्थूलं अपृथुलं अह्रस्वं अवामनं अदीर्घमनायतं अजं जन्मरहितं ननु ब्रह्मणोऽजत्वमयुक्तं 'बहूनि मे व्यतीतानि जन्मानि तव चार्जुन । तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप'॥ इति स्वजन्मनामर्जुनाय स्वेनैव प्रतिपादितत्वात् इति चेन्न । 'अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् । प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया' इति नटस्य स्वभूमिकयेवाजस्य स्वस्य स्वमायया जन्मवत्त्वप्रतीतिमात्रप्रतिपादनात् स वा एष महानज आत्मा इत्यादिश्रुतेश्च । अव्ययं येन केनापि न व्येतीत्यव्ययं कालत्रयेऽपि नाशरहितं 'अविनाशी नित्य' इति श्रुतेः । अजमव्ययमितिविशेषणद्वयेनास्तित्वादिसर्वविकाराभावत्वमुक्तं भवति । अरूपगुणवर्णाख्यं रूपगुणजातिनामरहितं ननु नामरहितत्वं ब्रह्मणो न युक्तं ब्रह्मात्मेत्यादिनाम्नां सत्वादिति चेन्न । "ऋतमात्मापरंब्रह्मसत्यमित्यादिका बुधैः कल्पिता व्यवहारार्थं तस्य संज्ञा महात्मन" इति लघुयोगवासिष्ठे तन्नाम्नां व्यवहारप्रकल्पितत्वप्रतिपादनात् एवमनण्वादिविशेषेण विशिष्टं यद्वस्त्वस्ति तदस्त्यादिसर्वविकाररहितं वस्तु ब्रह्मेत्यवधारयेत् परं ब्रह्मेति विजानीयादित्यर्थः। एतेन घटादिषु नष्टेषु सत्स्वपि तद्गताकाशस्येव ब्रह्मादिस्तम्बपर्यन्तेषु सर्वशरीरेषु नष्टेष्वपि तत्र व्याप्तस्य ब्रह्मणः नाशरहितत्वं तद्विलक्षणत्वं च सूचितं भवति ॥

अनणु (not small) अस्थूलं (not big) अह्रस्वं (not short) अदीर्घं (not long) अजं (unborn) अव्ययं (imperishable) अरूपगुणवर्णाख्यं (without form, quality, caste and name) तत् (that) ब्रह्मेत्यवधारयेत् (one should know as Brahma).

60. That is to be known as Brahma which is neither minute nor big, neither short nor long, is unborn and imperishable, without form, quality, caste and name.

Notes :— It may be suggested that if Brahma is but that which pervades the visible forms, then as the destruction of butter takes place with the loss of milk, so with the destruction of the visible object, Brahma also must become destroyed. In that state how can Brahma be said to be imperishable? Answering this doubt, this sloka describes Brahma as having no modification whatsoever at any time. It is hinted here that Brahma is without birth. This is opposed to the very teachings of the Lord to Arjuna, wherein He declares He had many births of which Arjuna is not aware. But this is, as He Himself explains, like the position of an actor on the stage, Himself predominating His own Maya, being born through that Maya for the set purpose of establishing virtue. Verily He is free from the bondages of birth, death and the like. He is imperishable too. These two attributes of 'unborn and imperishable' also suggest that Brahma is free from all other modifications too. Further it is said that Brahma is without name. This is not true, it may be argued, since Brahma is known by the terms of Brahma, Atma, Rita, Satyam and so forth. It is explained in Laghu Yoga Vasishta that such appellations are merely conceived for use in common parlance. So also, that which is described as not minute, not big, should be known as Brahma, devoid of all modifications of minuteness and the like. Hence as the ether is not lost with the loss

of the pot which contained it, so also Brahma is not destroyed with the destruction of the body and all, being pervaded by it. Hence is established the indestructibility of Brahma and its peculiar nature.

पुनरपि ब्रह्मस्वरूपं विशदीकर्तुमुपदिशति—

यद्भासा भासतेऽर्कादि भास्यैर्यत्तु न भास्यते ।
येन सर्वमिदं भाति तद्ब्रह्मेत्यवधारयेत् ॥ ६१ ॥

यद्भासेति । यद्भासा यस्य वस्तुनः भासा प्रकाशेन चिदात्मकेन अर्कादि सूर्यचन्द्राग्न्यादिसर्वप्रकाशवस्तु भासते प्रकाशते । भास्यैः प्रकाश्यैस्सूर्यादिभिः यत् तु न भास्यते प्रकाश्यते । येन वस्तुना इदं परिदृश्यमानं बुद्ध्यादिस्थूलान्तं जगत् सर्वं भाति प्रकाशते तद्वस्तु ब्रह्मेत्यवधारयेदिति पूर्ववत् । "न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभातीति" श्रुतेः । "न तद्भासयते सूर्यो न शशाङ्को न पावकः" इति भगवद्वचनाच्च । एतेन स्वभास्यस्य जगतः जडत्वं सूर्यादेस्तदन्तःपातित्वं स्वस्य स्वयंप्रकाशत्वं च सूचितं भवति ॥

यद्भासा (by whose light) भासते (shines) अर्कादि (the sun and the like) भास्यैः (by what are illuminated) यत्तु (but which) न भास्यते (is not illuminated) येन (by which) सर्वं इदं (this all) भाति (shines) तद्ब्रह्मेत्यवधारयेत् (must know that to be Brahma).

61. That should be known as Brahma by whose light shine the sun and the like, but which is not illumined by those illuminated and by which shines this (visible) all.

Notes :— Herein is further explained the nature of Brahma. By the light of Brahma shine the sun, moon

and fire and the like, but Brahma is not illumined by them. It is by the light of this Brahma that the intellect and this visible universe shine. By this are revealed the inherent inertness of the universe and the luminaries like sun, moon and the like, and the self-refulgence of the Supreme Brahma.

उक्तमेवार्थं विशदयन् ब्रह्मणस्सर्वव्यापकत्वं प्रतिपादयति—

स्वयमन्तर्बहिर्व्याप्य भासयन्नखिलं जगत् ।
ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डवत् ॥ ६२ ॥

स्वयमिति । वह्निप्रतप्तायसपिण्डवत् वह्निना प्रतप्तमायसं लोहसंबन्धि पिण्डमिव ब्रह्म सच्चिदानन्दात्मकं अन्तर्बहिश्च सर्वतो व्याप्याखिलं दृश्यमानं सर्वं जगत् समष्टिव्यष्ट्यात्मकं भासयन् प्रकाशयन् सन् स्वयमेव प्रकाशते । अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः इति श्रुतेः । अनेन व्याप्यव्यापकरूपयोर्जगद्ब्रह्मणोः परस्परविलक्षणत्वं तमःप्रकाशस्वरूपत्वं च येन यद्व्याप्तं तत्तन्मात्रमेवेतिन्यायेन ब्रह्मणोऽद्वितीयत्वं च सूचितं भवति ॥

स्वयं (by itself) अन्तर्बहिः (internally and externally) व्याप्य (having pervaded) भासयन् (illuminating) अखिलं जगत् (the entire universe) ब्रह्म (Brahma) प्रकाशते (shines) वह्निप्रतप्तायसपिण्डवत् (like an iron ball heated by fire).

62. Like an iron ball heated by fire, Brahma shines by itself, pervading all both internally and externally, illuminating the entire universe.

Notes :— Herein is described the immanence of Brahma. Like a red hot iron ball extremely heated in fire, It shines by itself and illuminates all, pervading them both internally and externally. Brahma destroys all darkness and, by the maxim that by which a thing

is pervaded becomes verily in essence that object, Brahma is not different from the universe that It pervades.

ननु जगद्ब्रह्मणोर्व्याप्यव्यापकभावे सति कथमद्वितीयत्वं ब्रह्मणः सिद्ध्यति। अद्वितीयत्वे सति कथं तद्विलक्षणत्वं सिध्यतीत्याकाङ्क्षायामाह—

एतद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यन्न किञ्चन ।
ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका ॥ ६३ ॥

एतदिति । ब्रह्म एतद्विलक्षणं एतस्मात् दृश्यमानात् समष्टि-व्यष्टयात्मकाजगतो विलक्षणं भिन्नं यद्वा एतत् दृश्यमानमनृतजडदुःखलक्षणं जगत् तद्विलक्षणं सच्चिदानन्दलक्षणं भवतीति शेषः 'सत्यं ज्ञानमनन्तं ब्रह्म' 'नित्यं विज्ञानमानन्दं ब्रह्म' इत्यादिश्रुतेः ब्रह्मणः सच्चिदानन्दलक्षणात् अन्यत् वस्तु किञ्चन न किमपि नास्ति। 'सर्वं खल्विदं ब्रह्म' 'नेह नानास्ति किञ्चने'त्यादिश्रुतेः। 'नासतो विद्यते भावो नाभावो विद्यते सतः । उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्व-दर्शिभिः' । 'मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय' इत्यादि भगवद्वचनाच्च । ब्रह्मान्यत् ब्रह्मणः पूर्वोक्तलक्षणात् अन्यद्वस्तु भाति चेत् प्रतीयते यदि मरुमरीचिका मरुभूमौ प्रतीयमाना मृगतृष्णिका यथा तथा मिथ्या ब्रह्म-विलक्षणस्य सर्वस्य मृगतृष्णिकाप्रायत्वात् ब्रह्मणः जगद्विलक्षणत्वमद्वितीयत्वं चाविरुद्धमिति भावः । एतेन मृगप्रायाणामेव जगत्सत्यत्वबुद्धिर्नतु विदुषामिति सूचितं भवति ॥

एतद्विलक्षणं (different from this) ब्रह्म (Brahma) ब्रह्मणः (other than Brahma) अन्यत् न किञ्चन (there is nothing else) ब्रह्मान्यत् (other than Brahma) भाति चेत् (if shines) मिथ्या (unreal) यथा (like) मरुमरीचिका (mirage in desert).

63. Brahma is different from this (universe). There is nothing else other than Brahma. If any-

thing shines other than Brahma, it is illusory like (water in) mirage in the desert.

Notes :— If Brahma is said to pervade the universe, how can that Brahma be described as one without a second? If it is not different from the universe, how can it be said to be peculiarly different? This is answered in this sloka.

The expression एतद्विलक्षणं may mean that Brahma is different from this *visible* universe or it may mean that it is different from this universe which is *inert* and conducive to pain and so, as opposed to it, Brahma is of Reality, Consciousness and unalloyed Bliss. It has been declared by the scriptures and by the Lord Himself. There is nothing else other than Brahma. If there is anything different from Brahma, that is unreal, illusory. Brahma alone is real. Hence the peculiarity of Brahma and its not being different from the universe are not contradictory. The world appears real only to the ignorant, but not to the wise.

उक्तमेव ब्रह्म स्फुटं निरूपयति—

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यन्न तद्भवेत् ।
तत्वज्ञानाच्च तद् ब्रह्म सच्चिदानन्दमद्वयम् ॥ ६४ ॥

दृश्यत इति । यत् यत् वस्तु दृश्यते श्रूयते स्पर्शनादीनामुपलक्षणमेतत् स्पृश्यते मनुते ज्ञायते तत्तद्दृष्टं श्रुतं स्पृष्टं मतं विज्ञातं च सर्वं तत्वज्ञानाच्च यथार्थज्ञानादेव नत्वयथार्थज्ञानात् यद्वा तत्वज्ञानात् यथार्थानुभावात् चकारात् श्रुतियुक्तिभ्यां च, यद्वा तत्वज्ञानात् पूर्वमपि पश्चाच्च सच्चिदानन्दमद्वयमेकं तत्सर्वश्रुतिप्रसिद्धं उक्तलक्षणं ब्रह्मैव भवति । ब्रह्मणः अन्यद्वस्तु

न भवेत् चक्षुरादिना दृष्टं श्रुतं स्पृष्टं मतं विज्ञातं च सर्वं परमार्थतः कालत्रयेऽपि परं ब्रह्मैवेति भावः, सर्वं खल्विदं ब्रह्म नेह नानास्ति किञ्चनेत्यादिश्रुतेः ॥

दृश्यते (is seen) श्रूयते (is heard) यद्यत् (whatever) ब्रह्मणः अन्यत् (other than Brahma) न तत् भवेत् (it will not be) तत्त्वज्ञानात् च (and by the dawn of truth) तत् (that) ब्रह्म (Brahma) सच्चिदानन्दं (reality, consciousness and bliss) अद्वयं (without a second).

64. Whatever is seen or heard is nothing else than Brahma, and, on the realisation of truth, that Brahma is Reality, Consciousness and Bliss, without a second similar.

Notes:— Whatever is realised by the organs of sense, all such are but Brāhma, whether it be heard, seen, touched, thought or realised. By the dawn of real knowledge with the aid of scriptures and reasoning, that Brahma is verily Sat, Chit and Ananda, without a comparable second.

ननु परं ब्रह्म सर्वदा सर्वत्र परिपूर्णं चेत् सर्वेषां सर्वदा कथं न ज्ञायते इत्याकाङ्क्षायां ज्ञानचक्षुरेव पश्यति नाज्ञानचक्षुरिति । "सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते इत्यस्य प्रस्फुटमुक्तमपि मन्दाधिकारिणामसकृदुपदेशमन्तरेण दृढीकर्तुमशक्यत्वादिदानीमपि तदेवप्रकारान्तरेण सदृष्टान्तमुपदिशति परमकृपालुराचार्यः —

सर्वगं सच्चिदात्मानं ज्ञानचक्षुर्निरीक्षते ।
अज्ञानचक्षुर्नेक्षेत भास्वन्तं भानुमन्धवत् ॥ ६५ ॥

सर्वगमिति । ज्ञानं वेदान्तश्रवणादिसंस्कृतान्तःकरणसंमिलितचैतन्यं तदेव चक्षुर्यस्य सः ज्ञानचक्षुः बोधचक्षुः सर्वगं सर्वत्र व्याप्तं सच्चिदात्मानं सच्चिदानन्दस्वरूपं निरीक्षते नितरामखिलमिदमहं च ब्रह्मैवेत्यपरोक्षतया सम्यक्

पश्यति । अज्ञानचक्षुः ज्ञाननेत्ररहितस्तु भास्वन्तं प्रकाशमानं भानुं सूर्यं अन्धवत् नेत्रहीन इव नेक्षते न दृश्यते । चक्षुष्मत एव दर्शनयोगात्वदर्शनात् ब्रह्मणस्त्विन्द्रियागोचरत्वाच्च ब्रह्मविदेक एव पश्यति नान्य इति भावः । दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिरित्यादिश्रुतेः । उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितं विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुष इति भगवद्वचनाच्च । एतेन साधनमेव प्रयत्नेन सम्पादनीयं न तु साध्यमित्यत्रापि सूचितं भवति ॥

सर्वगं (pervading all) सच्चिदात्मानं (of the nature of Sat. Chit) ज्ञानचक्षुः (the man having the eye of wisdom) निरीक्षते (sees) अज्ञानचक्षुः (the man possessing the eye of ignorance) नेक्षेत (cannot see) भास्वन्तं (shining) भानुं (sun) अन्धवत् (like the blind).

65. The man who has the eye of wisdom sees Brahma of the nature of Satchitananda pervading all, while he of ignorance cannot see it, as the blind cannot see the sun that is shining.

Notes :— If the Supreme Brahma is always pervading all, it may be asked how it is not recognised by all at all times. Though it has been explained earlier, it is now further elucidated for the firm faith of the aspirant. The jnana referred to here is that faculty of a purified mind arising on account of the recitation, hearing and the like of the Vedanta. The man in whom that faculty has developed realises always Brahma in everything, while he, who has no such illumination, cannot realise it, like the blind man that cannot see the shining sun. Brahma is not realisable by the physical senses, but only by the dawn of spiritual knowledge. This reveals that all efforts have to be directed for the achievement of

the means of realisation whereby realisation spontaneously arises.

उत्पन्नज्ञानामपि निश्शेषवासनानिवृत्तये श्रवणादिकमेव सदा कर्तव्य-मित्याशयेनाह—

श्रवणादिभिरुद्दीप्तज्ञानाग्निपरितापितः ।
जीवस्सर्वमलान्मुक्तस्स्वर्णवद्द्योतते स्वयम् ॥ ६६ ॥

श्रवणादिभिरिति । श्रवणादिभिः पूर्वोक्तश्रवणमननादिभिः उद्दीप्तज्ञानाग्निपरितापितः प्रज्वलितज्ञानाग्निना परितस्तापितः परिशोधित इत्यर्थः जीवः स्वाज्ञानवशाच्चिदाभासतां प्राप्तः प्रत्यगात्मा सर्वमलात् सत्त्वादि-गुणकार्यनानाविधवासनारूपात् मुक्तस्सन् स्वर्णवत् स्वयमेव द्योतते प्रकाशते । न त्वन्येनात्मप्रकाश्येन बुद्ध्यादिनेत्यर्थः । आत्मनः स्वयं प्रकाशत्वं पूर्वमेव स्वबोधे नान्यबोधेच्छा बोधरूपतयात्मन इत्यादिषु स्फुटतरमुक्तं संशयनिरसनपुरस्सरं व्याख्यातं च । तस्मान्नात्र विस्तरः क्रियते । न च पौनरुक्त्यदोषप्रसङ्ग इति वाच्यम् । आवृत्तिरसकृदुपदेशादित्यायेन मन्दाधिकारिणामतिसूक्ष्मज्ञानदृढीकरणा-समर्थत्वात् तदर्थमाचार्यैः परमकृपालुभिः पितृवत् पुनरुपदिश्यते । पौनःपुन्येन श्रवणादिकं कृत्वा तदुदितसम्यग्ज्ञानाग्निना निश्शेषमज्ञानतत्कार्यतूलपटले सन्दग्धे सत्यात्मा स्वयमेव प्रकाशत इति । तस्मात् पौनरुक्त्यदोषप्रसङ्गाप्रसक्तेः इत्यलं पल्लवितेन । यस्मादग्निना स्वर्ण इव श्रवणादिजन्यज्ञानेनैव जीवश्शुद्धो भवति तस्मादात्मज्ञानिनामपि निश्शेषवासनानिवृत्यर्थमिदमेवश्रवणादिकं श्रद्धया कर्तव्यं किमुतान्येषामितिभावः । अनेन मुमुक्षुभिः त्वंपदार्थशोधनमेव पौनःपुन्येन कर्तव्यमिति सूचितं भवति ॥

श्रवणादिभिः (by hearing and the like) उद्दीप्तज्ञानाग्निपरितापितः (heated in the fire of jnana kindled) जीवः (the individual soul) सर्वमलात् (from all impurities) मुक्तः (freed) स्वर्णवत् (like gold) द्योतते (shines) स्वयं (by itself).

66. The jiva or the individual soul, heated in the fire of knowledge kindled by hearing and the like (of Vedanta), is cleansed of all impurities and shines by itself like (molten) gold.

Notes:— Herein is explained that, for the complete annihilation of all taints, hearing and the like of Vedanta truth are to be constantly resorted to. This hearing of Vedanta kindles the fire of knowledge in the aspirant, and as the kindled fire develops, all the impurities of the individual soul are consumed therein, when that jiva shines of itself. As impure gold by fire, so the jiva, by jnana, becomes pure, and the aspirant who has realised the knowledge of Self has also incessantly to resort to the hearing of Vedanta for the complete annihilation of all taints. When such is the case even with those realised, needless to say how much more necessary it is for him who is after realisation.

एवं परिशोधितः प्रत्यगात्मा हृदयाकाशोदितबोधभानुस्सन् सर्वं च प्रकाशत इत्याह—

हृदाकाशोदितो ह्यात्मा बोधभानुस्तमोपहृत् ।
सर्वव्यापी सर्वधारी भाति सर्वं प्रकाशते ॥ ६७ ॥

हृदाकाशोदित इति । सर्वव्यापी आकाशवत् सर्वजगद्व्यापकः आकाशवत् सर्वगत इति श्रुतेः अत एव सर्वधारी मरीचिर्जलमिव रज्जुसर्पमिव शुक्तिकारजतमिव स्वस्मिन्नारोपितस्य जगतस्स्वतस्सत्ताभावात् सत्तां स्फूर्तिं च प्रयच्छन् तत्सर्वं स्वमात्रेण धरति बिभर्तीति सर्वधारी विश्वंभरः व्यक्ताव्यक्तं भरते विश्वमीश इति श्रुतेः । आत्मा श्रवणादिसंशोधितः प्रत्यगभिन्नः परमात्मा परं ब्रह्म हृदाकाशोदितः हृदन्तःकरणं श्रवणादिसंस्कृतं तदेवाकाशो गगनं तस्मिन् उदितः उत्पन्नः ब्रह्माकाराकारितान्तःकरणवृत्तिप्रविष्ट इत्यर्थः तमोपहृत् अज्ञा-

नान्धकारं नाशयन् बोधभानुः ज्ञानसूर्यस्सन् भाति। आत्मबोधभानुरितिपाठे तु हृदाकाशोदितः तमोपहृत् सर्वव्यापी सर्वधारी आत्मबोधभानुर्भातीत्यन्वयः। किं च सर्वं दृश्यमानं जगदखिलं च तद्रूपेणैव प्रकाशते हि। 'सर्वं खल्विदं ब्रह्मे'त्यादिश्रुतिप्रसिद्धिं विद्वदनुभूतिं च द्योतयति हि शब्दः। आकाशोदितस्सूर्यो यथा निशान्धकारनाशनपूर्वकं पुरुषत्वादिभ्रमं सकार्यं निश्शेषं नाशयित्वा स्थाण्वादिकमेवेति यथार्थमेव प्रकाशयति तथा हृदयाकाशोदितो ज्ञानसूर्यः अज्ञाननाशनपूर्वकं जीवात्मत्वादिभ्रमं सकार्यं निश्शेषं नाशयित्वा सर्वमिदमहं च ब्रह्मैवेति यथार्थमेवप्रकाशयतीति भावः। एतेन ज्ञानस्यैवाज्ञानतत्कार्यनाशनद्वारा मोक्षहेतुत्वं न तु कर्मणाम्। तस्माच्छुद्धात्मनां मुमुक्षूणां श्रवणादिना ज्ञानमेव सम्पादनीयं न तु यज्ञादिकं कर्मैहिकामुष्मिकफलकमिति सूचितं भवति। यद्वा ननु आत्मनो बोधरूपत्वान्नित्यसिद्धत्वात् परिपूर्णत्वात् स्वयं प्रकाशत्वाच्च स्वयमेवाज्ञानं विनाशयेत् पुनः किमर्थं श्रवणाद्यभ्यासः क्रियते, किंचाभ्यासेन नष्टेऽप्यज्ञाने वृत्तेरवशिष्टत्वेनात्मनस्सद्वितीयत्वप्रसङ्गस्स्यादित्याशङ्कां परिहरन्नाह हृदाकाशोदित इति। हि यस्मात् कारणात् सर्वव्यापी व्योमवत् सर्वत्र परिपूर्णः आकाशवत् सर्वगत इति श्रुतेः सर्वधारी सर्वस्य समष्टिव्यष्ट्यात्मकस्य विष्टपस्य धारी धर्ता सकलजगदाधारभूत इत्यर्थः। 'आधारं सर्वभूतानां सदाधारपृथिवीचा'मित्यादि श्रुतेः। आत्मबोधभानुः आत्मबोधः स्वरूपज्ञानं स एव भानुः सूर्यः हृदाकाशोदितः -स्वाकारकारितान्तःकरणवृत्तिप्रतिबिम्बितस्सन्नित्यर्थः तमोपहृत् अज्ञानविनाशकृत् भाति प्रकाशते तस्मात् कारणात् सर्वं प्रकाशते। कारणनाशात् कार्यस्यापि नाश इति न्यायेन कारणाज्ञाने विनष्टे सति तत्कार्यान्तर्भूतायाश्चित्तवृत्तेरपि विनष्टत्वेन स्वातिरिक्तवस्त्वभावात् सर्वमहमेवेति सर्वं केवलात्मना प्रकाशत इत्यर्थः। एतेन यथा सूर्यप्रकाशस्सर्वव्यापकोऽपि सूर्यकान्तशिलाप्रविष्टस्सन्नेव तृणादिकं दग्धुं शक्नोति तथाऽऽत्मबोधस्सर्वव्यापकोऽपि श्रवणादिसंस्कृतान्तःकरणवृत्तिप्रविष्टस्सन्नेवाज्ञानतत्कार्यं विनाशयितुं शक्नोति न तु स्वयमित्युक्तं भवति। यद्वा पूर्वोक्तप्रकारं परिशोधितस्य त्वंपदार्थस्य च परिशोधितस्यैक्यं प्रतिपादयति हृदाकाशोदित इति। आत्मा त्वंपदार्थलक्ष्यार्थः प्रत्यगात्मा सर्वं प्रकाशते। 'सर्वं होतत् ब्रह्म सत्यं ज्ञानमनन्तं ब्रह्मे'ति श्रवणात् सर्वनामशब्देनात्र सत्यादिलक्षणं ब्रह्म लक्ष्यते। तत्पदलक्ष्यार्थभूतं सत्यज्ञानादिलक्षणं ब्रह्मैव भवतीत्यर्थः। कुत इत्यत आह

हि यस्मात बोधभानुः बोधरूपः भानुः सूर्यः त्वंपदार्थः प्रत्यगात्म्येत्यर्थः सूर्य आत्मा जगत इति श्रुतेः यद्वा बोध एव भानुः प्रकाशो यस्य स बोधभानुः सच्चिदानन्द-लक्षण इत्यर्थः सच्चिदानन्दमस्म्यहं सत्यानन्दस्वरूपोऽहमित्यादिश्रुतेः हृदाकाशोदिता हृत् अन्तःकरणं श्रवणादिसंस्कृतं तदेवाकाशस्तस्मिन्नुदितः तत्साक्षिरूपेणस्थित-स्सन्नित्यर्थः बुद्धेस्साक्षितया स्थित्वा स्फुरन्नहमितीर्यत इति श्रुतेः तमः अज्ञानं सकार्यं अपहृत् वृत्तिप्रवेशद्वारा विनाशकृत। तदुक्तं श्रीभगवता तेषामेवानुक-म्पार्थमहमज्ञानजं तमः नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता इति। सर्वव्यापी व्योमवत् सर्वव्यापकः सर्वत्र परिपूर्ण इति यावत। पूर्णमूर्ध्वमधः पूर्ण आकाशवत सर्वगतश्च नित्य इत्यादि श्रुतेः। सर्वधारी सर्वस्याज्ञानतत्कार्यरूपस्य जगत-स्सत्तास्फूर्तिप्रदानेन धारकः अध्यारोपसमये बाह्याभ्यन्तरसर्वप्रपञ्चनिर्वाहक इत्यर्थः यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्तीति, मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितं मयि सर्वं लयं याति तद्ब्रह्माद्वय-मस्म्यहमित्यादिश्रुतेः। मत्स्थानि सर्वभूतानि भूतभृन्न च भूतस्थः यथाकाशस्थितो नित्यं वायुःसर्वत्रगो महान् तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय इत्यादि भगवद्वचनाच्च। एतेन यस्साधनस्सन् सद्गुरुमुखाद्वेदान्तमहावाक्यश्रवणं कृत्वा त्वंपदार्थपरिशोधनपुरस्सरं वाक्यार्थं विचार्य शोधितयोस्तयोः कूटस्थब्रह्मणोरैक्यं विज्ञाय तस्य निदिध्यासनेन चिरनिरन्तरकृतेन प्रतिबन्धं विपरीतभावनारूपं निश्शेषं निरस्य तदपि त्यजति स एव विदेहमुक्तिसुखमनुभवति नान्ये हठादि-योगाभ्यासिनोऽपीति सूचितं भवति॥

हृदाकाशोदितः (risen in the sky of the heart) हि (indeed) आत्मा (the Atman) बोधभानुः (the Sun of Knowledge) तमोपहृत (that which destroys ignorance) सर्वव्यापी (pervading all) सर्वधारी (sustaining all) भाति (shines) सर्वं (all) प्रकाशते (illuminates).

67. The Atma, the sun of knowledge that rises in the sky of the heart, destroys the darkness of ignorance, pervades and sustains all and shines and makes everything to shine.

Notes :— The Supreme Brahma pervades all like *Akasa*. It sustains all like the universe that are superimposed on it, giving them an apparent reality and finiteness. By the right grasp of Vedanta it dawns in the heart that is purified. It then destroys all darkness of ignorance and shines veritably like the blazing sun. Some take another reading like आत्मबोधभानुः as one expression which means 'the sun of the knowledge of Self'. Further, beyond shining by itself, It causes the entire visible universe to shine as Itself. Like the sun that rises up in the sky at daybreak destroys all darkness, and dispels the previous mistaken notion of having misunderstood a post to be man, so also the knowledge of Brahma that dawns in a purified mind dispels all ignorance and the confusion caused by the mistaken cognisance of two entities like Jiva and Atma, whereby everything appears finally as Brahma and nothing but Brahma. By this is revealed that jnana alone is the cause of liberation and not karma, and that every effort should be directed towards achieving jnana by hearing Vedanta truths, and not for the performance of rituals and sacrifice intended to confer benefits in this life and life thereafter. But it may be asked, if Brahma is thus of the nature of knowledge, eternal, infinite and self luminous, It can itself destroy ignorance. Why should one resort to the hearing of Vedanta truths? Further, even if by such practice of hearing, ignorance is destroyed, the functioning faculty remains, and as such, Brahma cannot be said to be alone without a second in the presence of that faculty. This is explained here as follows. Consequent on the dawn of Brahma within oneself, everything shines as Brahma. With the destruction of ignorance, the cause of all

superimposition, the effects including the functioning faculty are destroyed, and everything shines verily as Brahma. As the sun's rays, though all pervading, reflected on a Suryakantha stone alone are capable of setting fire to and consuming grass and the like, so also the knowledge of Self, though all pervading, is capable of destroying ignorance and all its effects only when it dawns on a mind purified by the hearing and so forth of Vedanta. Further, this sloka explains the evolution of self into the Supreme Brahma, and its consequent effects. By incessant practice of contemplation on the Supreme Brahma, the self evolves finally as that Brahma. The word *Sarvam* here denotes Brahma which is Real, Infinite and Knowledge pure. By incessant contemplation, knowledge of the Supreme dawns, and the self merging in that Supreme begins to realise that he is Bliss, Real and Eternal Brahma. Hence the aspirant has first to become qualified by acquiring the means for liberation. Then he should, through the aid of a wise preceptor, master the Vedantic maxims. He should himself contemplate on those great truths and realise the identity of Jiva and Brahma. Then by incessant contemplation on that identity and Brahma, all conflicting notions and tendencies should be destroyed and finally lose that identity itself. It is then that he enjoys the happiness of liberation final, which cannot be enjoyed by any other way, not by the practice of Hata Yoga and the like.

इदानीं शुद्धात्मभजनफलप्रतिपादनद्वारा प्रकरणार्थं सर्वं संग्रहतः श्लोकेनैकेन प्रतिपादयन्नात्मविदामपि ज्ञानान्तरायभूतदुरितपरिहाराय गङ्गादिपुण्यतीर्थमाश्रयणीयं वा न वेति शङ्कामपि परिहरन् प्रकरणमुपसंहरति । यद्वा पूर्वं यत सूचितं यत्सद्गुरुमुखतः कृतवेदान्तश्रवणादिना निश्शेषवासनां नाशयति स एव

विदेहमुक्तिसुखमनुभवतीति तदिदानीं सुखतरसम्यग् विस्पष्टयन् प्रकरणमुप-संहरति ॥

दिग्देशकालाद्यनपेक्ष्य सर्वगं
शीतादिहृन्नित्यसुखं निरञ्जनम् ।
यस्स्वात्मतीर्थं भजते विनिष्क्रियः
स सर्ववित् सर्वगतोऽमृतो भवेत् ॥ ६८ ॥

दिगिति । जन्मानेकशतसहस्रकृतसुकृतनिकरपरिपाकेन शुद्धः राग-द्वेषादिमलनिर्मुक्त आत्मा मनो यस्य स शुद्धात्मा विमलदर्पणवन्निर्मलान्तःकरणो यो मुमुक्षुरधिकारी साधनचतुष्टयसंपन्नः विनिष्क्रियः विशेषेण निर्गता विधिना सन्यस्तास्सर्वाः क्रियाः ईपणत्रयसंभवाः येन तथोक्तस्सन् परमहंसो भूत्वेत्यर्थः । ननु कालेऽस्मिन् काले सन्यासोऽनुचित एव । "अश्वालंभं गवालंभं सन्यासं पलपैतृकं देवरेण सुतोत्पत्तिं कलौ पञ्च विवर्जयेदिति वचनेन कलियुगविशिष्टसन्यासस्यापि निषिद्धत्वादिति चेन्न । "यदहरेव विरजेत्तदहरेव प्रव्रजेत्"—यावद्वर्णविभागश्च यावद्वेदः प्रवर्तते सन्यासमग्निहोत्रं च तावत् कुर्यात् कलौ युगे । आदौ तु वर्णाश्रमवर्णिताः क्रियाः कृत्वा समासादितशुद्धमानसः समाप्य तत्पूर्वमुपात्त-साधनस्समाश्रयेत् सद्गुरुमात्मलब्धये" इत्यादि प्रबलश्रुतिस्मृतिबाध्यत्वात्तस्य सामान्यविधित्वादनधिकारिविषयत्वाच्च । ननु कलौ पञ्च विवर्जयेदिति कलिशब्दविशेषितत्वे नान्ययुगेष्वनधिकारिणामपि सन्यासविधिरस्तीति चेन्न । "विरक्तःप्रव्रजेद्धीमान् सरक्तस्तु गृहे वसेत् सरागो नरकं याति प्रव्रजन् हि द्विजाधमः" इति सर्वयुगसामान्येन योग्यायोग्यपुरुषकर्तव्यस्मरणात् । तर्हि कलिशब्दविशेषवैय्यर्थ्यप्रसङ्ग इति चेन्न । सन्यासव्यतिरिक्तानामश्वालंभादीनां विशेषेण निषेद्धव्यत्वेन वैय्यर्थ्यप्रसङ्गाप्रसक्तेः । ननु निष्क्रियस्य सन्यासित्वमयुक्तं, केषांचिदलसानां कर्मसु परित्यक्तेषु सत्स्वपि सन्यासित्वादर्शनात् । "अनाश्रितः कर्मफलं कार्यं कर्म करोति यः स सन्यासी च योगी च न निरग्निर्नचाक्रियः" इति भगवद्वचनाच्च इति चेन्न, तस्य वचसः कर्मस्तुतिपरत्वात् अर्थान्तरसत्वाच्च अलसानां त्यक्तकर्मत्वेऽपि रागादिपूर्वकवाचिकमानसिककर्मसत्वाच्च । ननु गृहस्थाश्रमादेव

श्रवणादिकं कृत्वाऽऽत्मज्ञानमापाद्यतां किं सश्रमेण सन्यासाश्रमेणेति चेन्न । "नैष्कर्म्यसिद्धिं परमां सन्यासेनाधिगच्छति"। ब्रह्मात्मैकत्वविज्ञानं वेदान्तश्रवणादिना जायते परमहंसस्य यतेर्मुख्याधिकारिणः नाश्रमान्तरनिष्ठस्येति साधनशून्यानामितराश्रमिणां कृतेऽपि श्रवणादौ ज्ञानानुदयस्मरणात् । तर्हि गृहिणां वसिष्ठव्यासजनकादीनामज्ञत्वप्रसङ्ग इति चेन्न, तेषामाधिकारिकत्वेन लोकदृष्ट्या गृहित्वेऽपि तद्दृष्ट्या तदभावात् ज्ञानित्वोपपत्तेः । तर्हि आधिकारिकपुरुषवदितरेषामपि गृहस्थाश्रमादेव ज्ञानमापादनीयं हि । किं पुनः सन्यासाश्रमेण सश्रमेणेति चेन्न । इतरेषां लोकसंग्रहनियमाभावात् तादृशशक्त्यभावात् कर्मणां श्रवणादिविरोधित्वाच्च । ननु इतरेषामपि पुरुषाणां विना सन्यासेन ज्ञानमुत्पद्यत एव । लोके केषांचित् गृहिणामप्याधिकारिकव्यतिरिक्तानां विनापि सन्यासेन ज्ञानित्वदर्शनादिति चेन्न । तेषां जन्मान्तर एव सन्यासादिसाधनसम्पन्नत्वेनास्मिन् जन्मनि सन्यासं विनापि ज्ञानित्वोपपत्तेः । तर्हि "यदा तु विदितं तत्वं परं ब्रह्म सनातनं तदैकदण्डं संगृह्य सोपवीतां शिखां त्यजेत्" ज्ञात्वा नैष्कर्म्यमाचरेत् । "अहमेव परं ब्रह्म वासुदेवाख्यमव्ययं" इति बोधो दृढो यस्य तदा भवति भैक्ष्यभुक् इत्यादि श्रुतिविरोधप्रसङ्ग इति चेन्न । तासां श्रुतीनां जन्मान्तरकृतश्रवणादिसंस्कारवत् पुरुषकर्तव्यविद्वत्सन्यासविषयत्वेन विरोधानुपपत्तेः । ननु जन्मान्तरसंपादितस्य साधनस्य जन्मान्तरोपकारित्वे किं प्रमाणमिति चेत् "अनेकजन्मसंसिद्धस्ततो याति परां गतिं" "न हि कल्याणकृत् कश्चिद्दुर्गतिं तात गच्छति । "प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ।" अथवा योगिनामेव कुले भवति धीमतां एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् । तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकं यतते च ततो भूयः संसिद्धौ कुरुनन्दन' इत्यादि भगवद्वचनमेवेति ब्रूमः । दिग्देशकालादि दिक् प्राच्यादि व्यवहारहेतुः देशः काश्यादिव्यवहारहेतुः कालोऽतीतादि व्यवहारहेतुः ग्रहणसंक्रमादिव्यवहारहेतुश्च । आदिशब्देन वस्त्वप्यनपेक्ष्य अनाश्रित्य सर्वगं आकाशवत् सर्वव्यासं परिपूर्णमित्यर्थः । ननु देशकालादीनां पृथग्विद्यमानत्वात् कथमात्मनः परिपूर्णत्वमिति चेन्न । देशादीनां मायाकल्पितत्वेनासत्वात् देशकालान्यवस्तूनां कल्पितत्वाच्च मायया न देशादि कुतोऽन्तोऽस्ति ब्रह्मानन्त्यं स्फुटं ततः इत्यादि विद्यारण्यमुनिवचनात् । मायामात्रमिदं द्वैतमद्वैतं परमार्थतः

आकाशवत् सर्वगतश्च नित्य इत्यादिश्रुतेः । बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ् निर्विकल्पं पुनर्मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतमिति देशादीनां मायाकल्पितत्वस्याचार्यैरेव प्रतिपादितत्वाच्च । शीतादिहृत् शीतोष्णादिदुःखहारी आध्यात्मिकादितापत्रयनिवर्तकमित्यर्थः नित्यसुखं मोक्षानन्दप्रदत्वादक्षयसुखकरं परमसुखदमिति श्रुतेः । यद्वा नित्यसुखं निरन्तरसुखमखण्डानन्दस्वरूपमित्यर्थः अखण्डानन्दमद्वयमिति श्रुतेः । निरञ्जनं असङ्गत्वात् रागादिकालुष्यरहितं स्वात्मतीर्थं स्वात्मा=सत्यज्ञानानन्दानन्तात्मकः परमात्मा प्रत्यगभिन्नं परं ब्रह्म स एव तीर्थं तीर्यतेऽनेनेति तीर्थं संसारसागरतरणोपायभूतं भजते श्रवणमननादिजन्यज्ञानद्वारा समाश्रयते (सर्वमिदमहं च ब्रह्मैवेति सर्वदानुसन्धानं करोतीत्यर्थः सः शुद्धात्मा परमहंसः सर्वगतः सर्वत्र परिपूर्णः आकाशवत् सर्वगतश्च नित्य इति श्रुतेः अत एव अहमेवेदं सर्वमिति सर्वं आत्मत्वेन वेत्तीति सर्वविद् सर्वज्ञः अमृतः पुनरावृत्तिरहितमोक्षस्वरूपश्च भवेत् विदेहमुक्तो भवेत् इत्यर्थः । 'ब्रह्मविदाप्नोति परं' 'अमृतत्वममभवत्' 'तरति शोकमात्मवित्'। 'नैष्कर्म्यसिद्धिं परमां सन्यासेनाधिगच्छति'। 'अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहं विमुच्य निर्ममश्शान्तो ब्रह्मभूयाय कल्पते' इत्यादिश्रुतिस्मृतिशतेभ्यः । अथवा योऽधिकारी एतादृशमात्मतीर्थं भजते स आत्मतीर्थं भजमानः पुरुषः अमृतो भवेत् । अमृतः आनन्दरूपः परमात्मा परं ब्रह्म एतदमृतमभयमेतत् ब्रह्मेति श्रुतेः ब्रह्मवित् ब्रह्मैव भवतीत्यर्थः ब्रह्मवेद ब्रह्मैव भवतीति श्रुतेः चन्द्रवत् परिच्छिन्नत्वशङ्कां परिच्छेत्तुममृतं विशिनष्टि सर्वगत इति आकाशवत् सर्वव्यापक इत्यर्थः आकाशवत् सर्वगत इति श्रुतेः । आकाशवत् जडत्वशङ्कामपनुदति सर्वविदिति सर्वं मायातत्कार्यरूपमाकाशादिस्थूलान्तं समष्टिव्यष्ट्यात्मकं बाह्याभ्यन्तरगतं जगद्वेत्ति तस्य मायाकार्यत्वेनासत्वात् ब्रह्मात्मना जानातीति सर्ववित् सर्वज्ञः 'यः सर्वज्ञस्सर्वविदित्यादिश्रुतेः तस्य क्रियाश्रयत्वशङ्कां व्युदस्यति विनिष्क्रिय इति विशेषेण निर्गता क्रियाश्चलनात्मिका आन्तरा बाह्याश्च सर्वा यस्मात् स विनिष्क्रियः निष्कलं निष्क्रियमिति श्रुतेः । अयं भावः परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन तद्विज्ञानार्थं सद्गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्। आदौ तु वर्णाश्रमवर्णिताः क्रियाः कृत्वा समासादितशुद्धमानसः समाप्य तत पूर्वमुपात्तसाधनद्वयमाश्रयेत् सद्गुरु-

मात्मलब्धये इत्यादि श्रुतिस्मृतिवचनानुसारेण योऽत्र निष्कामानुष्ठानजन्यचित्तशुद्धिद्वारा साधनचतुष्टयसंपन्नस्सन् सर्वकर्मसन्यासपूर्वकं सद्गुरुमुपगम्य सम्यक् शुश्रूषादिसन्तुष्टस्य तस्य मुखतः श्रवणादिकं कृत्वा तज्जन्यज्ञानविज्ञानद्वारा निरुक्तविशेषणविशिष्टमात्मतीर्थं भजति स एवोक्तविशेषणविशिष्टो भवति नान्यस्तूक्तलक्षणविपरीतं तीर्थं भजमानः साङ्गवेदाध्ययनपुरस्सरं विधिवत् समस्तयज्ञादिकृदपीति तमेवं विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय। मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते। वदन्तु शास्त्राणि यजन्तु देवतं कुर्वन्तु कर्माणि भजन्तु देवताः आत्मैक्यबोधेन विना विमुक्तिर्नसिद्ध्यति ब्रह्मशतान्तरेऽपि। अज्ञानसर्पदष्टस्य ब्रह्मज्ञानौषधं विना किमु वेदैश्च शास्त्रैश्च किमु मन्त्रैः किमौषधैः॥ इदं तीर्थमिदं तीर्थं भ्रमन्त्यत्र तपस्विनः आत्मतीर्थं न जानन्ति तेषां मुक्तिः कथं भवेत् इत्यादिश्रुत्यादिवचनात्। एतेनारुरुक्षोश्चित्तशुद्धिपर्यन्तमेव गङ्गास्नानसन्ध्यावन्दनादिकर्मानुष्ठानं ततः परं ज्ञानपर्यन्तमेव देशकालासनादिसाधनपूर्वकं श्रवणाद्यभ्यासः। आरूढस्य तु विज्ञानपर्यन्तमेव समाध्यभ्यासः इति च सिद्धम्। तदुक्तं भगवता आरुरुक्षोर्मुनेर्योगं कर्मकारणमुच्यते योगारूढस्य तस्यैव शमः कारणमुच्यते। यमानभीक्ष्णं सेवेत नियमान् मत्परस्त्यजेत्। जिज्ञासायां संप्रवृत्तो नाद्रियेत् कर्मचोदनाम्। सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुच इति। तस्मात् ज्ञानकर्मणोस्साध्यसाधनत्वमेवेति सिद्धं सर्वमनवद्यम्॥

प्रकाशितैका व्याख्येयमात्मबोधप्रकाशिका।
गुर्वनुग्रहतस्सम्यगात्मबोधप्रदीपिका॥

नामतो योऽर्थतोऽपिस्यादखण्डानन्दसद्गुरुः।
सुप्रसन्नोऽनुगृह्णातु भगवान् व्याख्ययानया॥

यः श्रीमद्दक्षिणामूर्तिरूपेणावस्थितः क्षितौ।
रक्षणायाक्षयानन्दमूर्तिस्सोऽक्षीणि वीक्ष्यताम्॥

इति श्रीमत्परमहंसपरिव्राजक श्रीदक्षिणामूर्त्यभिन्नाखण्डानन्दयोगीन्द्रपादारविन्दपरमहंसायमान श्रीमत् श्रीरस्तु कृष्णानन्दयतिवरविरचितात्मबोधव्याख्याप्रदीपिकाख्या सम्पूर्णा॥

दिग्देशकालाद्यनपेक्ष्य (not depending on direction, place, time and the like) सर्वगं (all pervading) शीतादिहृत् (that which destroys cold and so forth) नित्यसुखं (that which is eternal bliss) निरञ्जनं (bereft of passions) यः (who) स्वात्मतीर्थं (the holy water of his own Atma) भजते (worships) विनिष्क्रियः (having given up all actions) सः (he) सर्ववित् (all knowing) सर्वगतः (all pervading) अमृतः (immortal) भवेत् (will become).

68. That Paramahamsa who, giving up all actions and not having any regard for the limitations of direction, place, time and the like, worships his own Atma which is All pervading, which destroys cold and the like, which is Bliss eternal and stainless, becomes All-knowing, All-pervading and Immortal.

Notes :—That one becomes a holy paramahamsa by the accumulated merit of his cycle of births wherein he has purified his mind of all passions and in due course becomes renounced of all actions. But it may be said that the life of a renunciate or Sanyasin is condemned in Kaliyuga, wherein the scriptures prohibit five things viz. slaughter of horses and of cows, renunciation or Sanyasa, offering of flesh to the manes and the begetting of issue by a husband's brother. As such, Sanyasa being prohibited, one cannot give up actions in this age, which consequently block his path to wisdom. The answer is that the above prohibition is a general one, and, as such, should not be adhered to strictly. This is substantiated by several other scriptural texts, wherein it is laid down

that as long as Vedas are adhered to, and caste and orders of life remain, so long Sanyasa and Agnihotra are to be resorted to in Kali Yuga. Further the text has reference only to the unqualified. Then it may be argued that if the text has reference to the unqualified in Kaliyuga alone, those unqualified in other yugas are allowed to resort to Sanyasa. This is answered by a scriptural text applicable to all yugas, wherein it is declared that the passionate should live the life of a householder and the unattached should resort to Sanyasa, and the passionate resorting to Sanyasa attains hell. If so, the text laying down the five prohibited things in Kali yuga becomes ineffective. This objection is cleared by the fact that all the four injunctions except Sanyasa are strictly to be adhered to in Kali yuga. Then arises another doubt. To say that one should give up all actions to be a Sanyasin is not correct, for we see in daily life several lazy and inactive drones, yet none of them is styled Sanyasin. They are inactive and do not take to any action. Yet they are not Sanyasins. Further, the texts declare that a Sanyasi is one who does not entirely give up action, but does action, without hankering after fruits thereof. The answer is that these texts have reference to the glorification of actions with an ulterior purpose. In the case of the inactive idle, though they resort to no action physically, they are not free from activities, mental and oral, contaminated by passions. Then arises the doubt whether the spiritual wisdom is to be attained through the life of a householder or that of a Sanyasin. Beneficial complete inactivity is had according to the Lord's saying only through Sanyasa. Such wisdom dawns on the hearing of Vedanta only on the Sanyasin, and not on those in

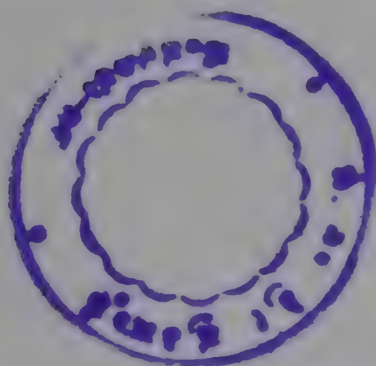
other orders of life, bereft as they are of the qualifications for the same. If this is true, then it may be suggested that Vasishta, Vyasa and Janaka, who led the life of householders, should be ignorant without the dawn of spiritual wisdom. This is not true. Though apparently they appear to be householders, they are fully qualified and are in fact no householders with the relative attachments thereof. They are pure Jnanis. If so, why not others too likewise fully qualified resort to the acquisition of wisdom by leading the life of a householder? The answer is that all are not of the calibre of Janaka and others, with the power and insight to lead the world to welfare. If then spiritual wisdom is not to be had except through Sanyasa, we find in the world some with that knowledge, yet leading the life of a householder and not that of a Sanyasin. The explanation for this is to be traced to the fact that they had become qualified through Sanyasa in their past births, and so without Sanyasa in this life they are qualified to acquire spiritual wisdom. But there are several texts asserting that the man in whom has dawned wisdom should take up to the life of a Sanyasin, in which case, the life of a householder for such a one is opposed to the scriptural injunctions, which consequently appear to be of no effect. But the answer is that the benefit of Sanyasa in one life conduces to the benefit of the life following, as the hearing and the like of Vedanta truth in a former life conduces to the benefit of a life thereafter. It may be asked then what the authority is for the fact that the means of liberation gained in one life conduces to the benefit in the life following. This is answered by the several statements of the Lord Himself in his advice to Arjuna in the Gita.

Now to the context, *dik* has reference to the directions of quarters like East etc. *Desa* refers to place. *Kala* denotes time past, present and so on. Since directions, places and times are mentioned as entities separate from Atma, how can Atma be said to be complete and full? This doubt is cleared by the fact that these directions and so forth are but supposed to exist through Maya, when in fact they are really non-existent. The expression शीताद्विहृन has reference to the various kinds of afflictions, mental, physical, and so forth. The word *swatma-teertha* means the holy place of Swatma or Parabrahma. The word *teertha* means that which helps one to cross the ocean of worldly bondage. The aspirant who realises the Atman within him and sees everything as Brahma becomes really liberated of all bondage.

This sloka may be explained in another way too. He who is qualified worships his own Atma and becomes *Amrita* or Brahma of the nature of Bliss absolute. This *Amrita* or Brahma is not confined to any limits like the nectar that is confined to the moon alone. It is all-pervading. Unlike the sky which is inert, It is all-knowing. It knows that the universe and all are but imaginary conceptions, brought about by Maya, and have no real existence It has in fact no real activity. In short the gist is this, By performing actions without any selfish desire for the fruits thereof, one attains purity of mind. Through this purity he becomes qualified. He then gives up all actions and approaches the right preceptor. By careful attendance on and service to him he gets instructions from him, well-pleased. By the knowledge thus obtained he resorts to Atman. He alone becomes really blessed. Only thus one becomes

really immortal; not those who resort to holy places and fasts, yet not realise Atman. This reveals that the resort to holy places and the performance of vedic rituals conduce but to purity of mind. From that stage till the dawn of knowledge is the practice of hearing and so forth of Vedanta having reference to the means of proper time, place, posture and the like. To him who has thus knowledge dawned within, concentration is had only till realisation is achieved. To the aspirant, ritual is but a step; to the dawned, equanimity of mind or perfect peace is the means for realisation. This reveals that jnana and karma act in the relation of the goal and the means respectively. Karma or action conduces to jnana which brings on realisation and final liberation.

FINIS



ERRATA

Page.	Line.	Incorrect.	Correct.
xxxix	27	Boarda	or Bada
13	22	कृत्वाज्ञानं	कृत्वा ज्ञानं
21	18	manifestatin	manifestation
30	19	तद्विलक्ष	तद्विलक्षण
34	4	तत्तश्रुति	तत्तत् श्रुति
41	4	व्यावृते	व्यापृते
70	9	बृह्मैवास्मीति	ब्रह्मैवास्मीति
91	9	कारणात्मकज्ञान	कारणात्मकमज्ञान
"	13	सधान	साधन
114	24	जगतस्वत	जगतस्स्वत

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